Dr. M. Thirumaleshwar

Famous Datta Peethas of India

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of India

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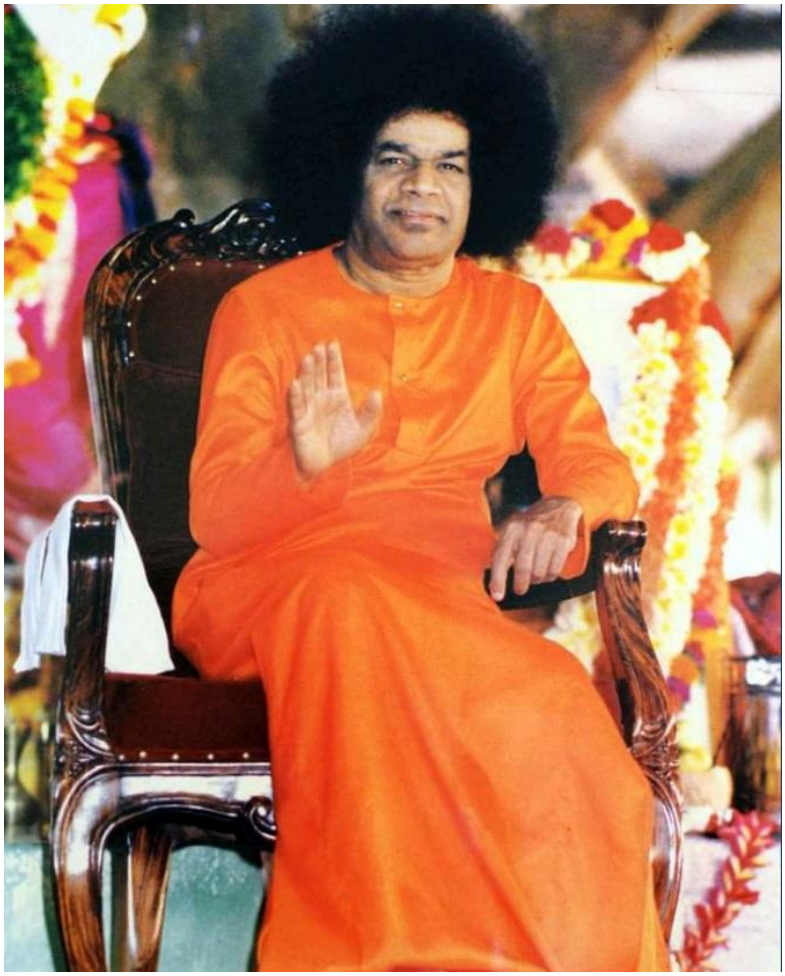
Dedication

This work is lovingly dedicated at the lotus feet of:

Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity

There is only ONE religion –The Religion of Love

There is only ONE language –The Language of the Heart

There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

PREFACE

Humble prostrations at the lotus feet of Lord Dattatreya

“Sarva Aparaadha Naashaaya
Sarva Paapa Haraaya Cha |
Deva Devaaya Devaaya Sri Dattatreya Namosthuthe ||”
“I bow to the One who negates Karma,
The One who annihilates all sins
I bow to the God of all Gods I bow to Sri Guru Dattatreya!”

Lord Dattatreya is revered as Aadi Guru and is also worshipped as a Deity.

As Guru, He holds the disciple in His arms and ferries him across the ocean of samsara.

As Deity He is worshipped by devotees to remove their difficulties and fulfill their desires.

Datta sampradaya is a famous spiritual lineage of India and there are many Datta peethas associated with many avatars of Lord Datta with supernatural powers and teachings for welfare of humanity.

This *free ebook* is on “Famous Datta Peethas of India”.

Details of following Five Datta kshetras are given:

1. Lord Dattatreya and His other Avatars
2. Sri Pada Sri Vallabha, Pithapuram
3. Sri Narasimha Saraswati, Narasobawadi & Ganagapur
4. Sri Swami Samarth, Akkalkot
5. Shri Sai Baba, Shirdi

Details of place, history, temple architecture, legends, religious importance, poojas and sevas etc are given in respect of each kshetra/temple.

In addition, many photos, links to stotras, bhajans and videos etc are also given.

Finally, in Appendix-I, links to many good sites where one can get information on Vedas, Upanishads and other sacred texts, stotras and shlokas on various Gods and Goddesses etc , are given.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. This ebook could not have been compiled without her help, support and cooperation. I express my deep appreciation to her.

I have drawn heavily from many references, viz. Wikipedia, Official websites of respective temples, and associated YouTube videos etc.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,

August 2, 2021

Email: tmuliya@rediffmail.com

Similar works by this author:

Link to free ebook: "Guidelines to Teachers … from Sri SathyaSai Baba's Teachings":

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https://issuu.com/m.thirumaleshwar/docs/sadhana_--_path_of_karma__action__./1

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http://issuu.com/m.thirumaleshwar/docs/glory_of_holy_feet_of_guru..._in_ka

Link to free ebook: Sadhana --- Path of 'Namasmarana' ……. from teachings of Sri SathyaSai Baba

http://issuu.com/m.thirumaleshwar/docs/sadhana_-_path_of_namasmarana--__fr

Link to free ebook: True Guru and His Greatness…….. from teachings of Sri SathyaSai Baba

http://issuu.com/m.thirumaleshwar/docs/true_guru_and_his_greatness_----fro

Bhagavan Buddha (Kannada) …….. from teachings of Sri SathyaSai Baba:

http://free.yudu.com/item/details/3900025/Bhagavan-Budha--Kannada--...-from-teachings-of-Sri-Sathya-Sai-Baba

---

Link to Youtube video: Human Values and Educare ... from teachings of Sri SathyaSai Baba:
https://youtu.be/fqXmLvaTRkI

Link to Youtube video: Greatness of Guru… in Kannada language ... from teachings of Sri SathyaSai Baba:

https://youtu.be/xJFU9eqVMa8

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https://youtu.be/2xqRv1eMl7Q

Purpose of Life and Ways of Sadhana ... from teachings of Sri SathyaSai Baba:

https://youtu.be/p6S54VGQqnY

Link to Youtube video: Sadhana – Path of 'Jnana' ... from teachings of Sri SathyaSai Baba:

https://youtu.be/2ACOvhBbb9M

Link to Youtube video: Sadhana – Path of 'Bhakti' ... from teachings of Sri SathyaSai Baba:

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Link to Youtube video: Sadhana – Path of 'Karma' ... from teachings of Sri SathyaSai Baba:

https://youtu.be/kAaEpaTxPRo

Link to Youtube video: Sri SathyaSaiSuprabhatam – sung by P. Susheela, and illustrated with photos:

https://youtu.be/LnD2jXkRlp8

Link to Youtube video: Yoga and Dhyana (Kannada) ... from teachings of Sri SathyaSai Baba:
https://youtu.be/npCFBZRkuiI

Link to: 'God is eternal witness (Kannada)': You tube video:

https://youtu.be/DmzQn9QChx4

Link to download the free ebook: 'Shivarathri in Twelve Jyotirlinga Temples':

https://app.box.com/s/c7ly665k1fuap3unc6url9ttwxjhid11

Link to download the ebook: 'Man, Universe and The Supreme':

https://app.box.com/s/4otzw4ecmt29ludydgttcsgwvpym3ak0

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https://app.box.com/s/ua1t6t2d7b1xp2rfw887mm5osh08z3nn

Link to download "Famous Sri Durga Temples of India-Part-II":

https://app.box.com/s/rg61b3yb4tek8q10i00izb1ye41wif3q

Box link to: Puttur Sri Mahalingeshwara temple. pdf

https://app.box.com/s/m7vned7bt252qydjjv24lgu0gn736nki

Box link to.... Famous Sri Krishna temples of India-Part- I:

https://app.box.com/s/dlo36lixtwo1ihct0g2ulubzf2e39f25

Box link to Famous Sri Krishna temples of India- Part-II

https://app.box.com/s/7ax0d1uasytyiyygnr8bxmuxg56ck9xz

Also, see:

Prashanthi Bhajans:

http://prasanthi-mandir-bhajan.net/24kbhajan/

Shlokas, Rudram etc by Pandits on Shivarathri day in Puttaparthy:

https://drive.google.com/file/d/13zrylzXUWlXWlll3eTQBAeIYZvX8xrZB/view?usp=sharing

Links to download of original PDF files:

Glory of Holy Feet of Guru … in Kannada language:

https://app.box.com/s/mbcw1zsy1o5s1l5gk9exi3jkuceka8n7

Swami's teachings to Teachers, Human values &Educare:

https://app.box.com/s/cee1y3ptuvwxdw0sb2t4qtq3swcens6r

Swami's teachings… Purpose of life, Sadhana – Path of Jnana, Bhakti, Karma:

https://app.box.com/s/kovqfemjyjkaqn42e7hu2xmwqzkiga08

Famous Datta Peethas of India-Part - I

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Lord Dattatreya – Story, 6 Hands and 16 Avatars of Lord Dattatreya, Symbolism

"Sarva Aparaadha Naashaaya
Sarva Paapa Haraaya Cha |
Deva Devaaya Devaaya Sri Dattatreya Namosthuthe ||"
"I bow to the One who negates Karma,
The One who annihilates all sins
I bow to the God of all Gods I bow to Sri Guru Dattatreya!"

Dattatreya, or Sri Datta, as he is also referred to, is a Hindu deity who is also regarded as an aspect of the Divine Trinity or Trimurti of Brahma, Vishnu and Maheshwara. The name "Dattatreya" is derived from two Sanskrit words, Datta (which means "given") and Atreya (which refers to the sage Atri, who was also Datta's biological father).

In the Nath tradition of Hinduism, Dattatreya is considered to be an avatar or reincarnation of Lord Shiva and is revered as the Adi-Guru or the First Teacher of the Adinath Sampradaya of the Nath sect of followers. Dattatreya first emerged as a teacher of Yoga, with clear Tantric traits. But later, he was accepted and absorbed into many other cults and sects, even including the more conventional Vaishnavism. He is also considered more of a God today, than a teacher. Today, this deity is worshiped by a multitude of Hindus from all walks of life, spanning the entire globe.

Data is believed to be the author of the Tripura Rahasya, a treatise on Advaita Vedanta, which was given to Parashurama. Lord Dattatreya's birthday is celebrated in a big way as Dattatreya Jayanti.

Dattatreya is regarded as one of the most ancient deities. The earliest references to him can be found as far back as in the Ramayana and the Mahabharata. The Dattatreya Upanishad, which is part of the Atharva Veda, describes him as variously taking the form of a child, a madman and even a demon, in order to help his followers attain moksha (liberation) from the material world.

In the earliest Tantric traditions, this deity was portrayed with only one head. Gorakshanath was responsible for including Sri Datta in the Nath Sampradaya and giving the deity a socially acceptable form today. The current three-headed form of Guru Sri Datta was probably introduced in the last 900 years or so.

Dattatreya's Birth

Data was born to sage Atri, who had been granted a boon by Lord Shiva that he would be born in their household, to the sage himself. Lord Shiva or Parameshwara, being part of the Trinity, Dattatreya automatically becomes an aspect of the Trimurti.

Yet another legend of Datta's birth suggests a rather mystical origin of this deity. Some sources believe that he was born in the jungles of Kashmir, very close to the holy Amarnath.

Lord Dattatreya's Childhood

Young Datta left his home at a very tender age, to roam naked in search of the Absolute One. He wandered around Gujarat, Maharashtra, North Karnataka and Andhra Pradesh. He is believed to have attained enlightenment in a town in Karnataka, known as Ganagapura. It is also said that his original footprints can still be seen in a lonely peak at Girnar.

Even the treatise Tripura Rahasya refers to Parashurama finding Dattatreya meditating on a peak on the Gandha Madana Mountain.

Dattatreya as an Avatar of the Trinity

Three of Dattatreya's closest disciples were kings. While one of them was an Asura, the others belonged to the Kshatriya (warrior) clan. Dattatreya was at first regarded as an avatar of Shiva. But later, Vaishnavites claimed that he was an avatar of Vishnu. But many Hindus regard both Shiva and Vishnu's as two aspects of

the Absolute Brahman. Hence, he went on to identify with the Trinity themselves.

Interestingly, the Dattatreya Upanishad first introduces him as being one with Vishnu and ends with the mantra, “Om Namah Shivaya”, thereby also identifying him with Shiva. Towards the end of the third chapter, it says that Shiva pervades all reality and resides as the Eternal Jyoti (Divine Light) in the heart of every man. Shiva is described here as being omnipresent and omniscient. Finally, the chapter closes with the description of Shiva as of being that of Dattatreya.

In the Dasham Granth, Guru Gobind Singh describes Dattatreya (Datt Muni/Datt Dev) as being the incarnation of Rudra, the Supreme Power. This treatise also narrates the entire life story of Datta.

Appearance of Dattatreya

Shri Dattatreya is portrayed in different ways in different traditions among the Hindus. However, the most commonly portrayed image as having six hands; the lowest two hands holding a Mala (garland) and a Kamandalu (water pot). The middle two hands are shown holding the sacred Shankha (Conch) and Chakra (Discus). Occasionally, portraits also show him holding the Gada (Mace). He is also shown as accompanied by 4 dogs and a cow.

Significance of the Form of Lord Dattatreya

Dattatreya is shown having 3 heads and a form that resonates peace and serenity. In the present Kali Yuga, it is only through pure, divine love, that one can go beyond just being poised and actually attain that type of calmness and serenity. Only those extremely Dharmic (righteous) can follow the fourfold path of Yoga and go ahead to discover the Absolute Truth. Guru Datta radiates that very love and compassion, thereby emanating that peace and love from his person.

The 3 heads of Shri Guru Datta are said to embody his identity as the Devas of the Trinity, namely, Brahma, Vishnu and Shiva. He is also the one who has transcended the 3 qualities or the Triguna and is one with the Sublime Energy of the Absolute Guru. This is why he is also regarded as the Teacher or the Divine Guru.

Sri Dattatreya's 6 Hands

Dattatreya is most often shown as having 6 hands, each holding the Shankha, the Chakra, the Gada, the Trishul (Trident), the Kamandalu (water pot) and the Begging Bowl. Mentioned below is the significance of each of these items:

The Shankha

The Shankha or the Conch is the one that resonates with the Naada, the divine sound. “Sam” and “Kham” together stand for Jupiter and Saturn. Saturn stands forms the basis of knowledge spiritual expansion, which is ultimately bestowed by Jupiter. Likewise, the teacher too is responsible to first awaken the need for gaining knowledge in the student and then helping him or her seek extensive training to achieve the same.

The Chakra

The Chakra, the Discus or the Wheel stands for time or the Kalachakra. The teacher presides over this factor too, by training the student to gain knowledge regarding the time factor, also teaching him to adapt equally to both good and bad times in his life, without getting affected by either. Developing a sense of timelessness leads the follower to Ananda or bliss.

The Gada

The Gada or the Mace is symbolic of pride. Pride has to be sacrificed in order to walk the path of the Truth. Dattatreya leads his followers with love and compassion, gently nudging them when they err from the path of Dharma, reminding them to put down their pride and develop love and compassion for other being, thereby experiencing spiritual enlightenment.

The Mace also symbolizes the inverted form of the cerebro-spinal system in our bodies. Guru Datta holding the mace indicates him reversing human conditioning, to free the devotee of his ignorance, finally leading him toward enlightenment.

The Trishul

The Trishul or the Trident symbolizes the triple energies of Ida, Pingala and Sushumna, which are contained in a subtle form within the Brahmadanda. The Ida at the left, gives right to materialization; the Pingala at the right, to spirituality; and the Yogic Sushumna, being the central energy current, works to balance out both these right and left energies. Datta holding the

Trident, represents the promise he makes to his followers, to balance out their energies in a way that helps them lead the best life possible, in terms of material pleasure as well as spirituality.

The Kamandalu

The Kamandalu or the little water pot indicates that Guru Datta is, in fact, the life carrier. He bestows a good and long life on the student, so that it can aid him in his spiritual journey; his journey along the Path of the Truth. The Master breathes this life-force into his student, thereby helping him perform his daily Yogic practices, finally raising his Kundalini and giving him the moksha that he seeks.

The Begging Bowl

Finally, the begging bowl that Datta holds; signifies that he begs followers to donate their ego, limitations, pride, negativity, evil thoughts and sickness to him, thereby enabling them to be free of the same. Guru Dattatreya then drinks down this “poison” and helps his bhaktas be liberated from all forms of negativity and evil, thereby putting them more firmly on the path toward enlightenment. Incidentally, Lord Shiva is also sometimes portrayed to be carrying a begging bowl for the same reason.

Avatars of Dattatreya

According to the book “Shri Dattatreya Shodashavatar Charitanee”, Guru Sri Datta took 16 avatars or manifestations, which are as follows:

1. Yogiraj
2. Atrivarad
3. Dattatreya
4. Kala Agnishaman
5. Yogijan Vallabh
6. Lila Vishwambar
7. Siddharaj
8. Dnyanasagar

9. Vishwambharavdhoot
10. Mayamuktavadhoot
11. Mayayuktavadhoot
12. Adiguru
13. Shiva Guru Dattatreya
14. Devdeveshwar
15. Digambar
16. Sri Krishna Shyam Kamalnayan

Avadhuta Gita

According to the Nath Sampradaya, the Avadhuta Gita is a work compiled from the words uttered by Dattatreya, which had been transcribed by his two disciples, Swami and Kartika. Even greats like Swami Vivekananda are said to have held this book in high esteem.

Some of the ideas in this treatise is similar to Shaivite philosophy, Vaishnavite Agamas and Buddhist Tantra as well.

Ref:~ All DattaGuru places ~ | swamisamartha (wordpress.com)

All DattaGuru places ~

Posted on January 29, 2011 by swamisamartha

All DATTA GURU Places.

Kuravpur:

Introduction.

Bhagwan Shri Dattatrayas Kaliyuga's first incarnation is SHRIPAD SHRIVALLABH. His place of birth is PITHAPURAM (East Godavari). His working land (Karma Bhumi) & TAPSYA BHUMI is Shrikshetra Kuravpur, Dist. Raichur (Karnataka). His work and greatness is described in Dattatraya's Holy Book GURUCHARITRA in its Chapter No. 5 to 10. SHRIPAD SHRIVALLABH, himself lord incarnation staying there for upliftment of people and his behaviour made Shrikshetra Kuravpur a sacred land and holy place. The person who is fortunate enough to visit the land and take darshan will experience the calmness. It will be great experience of its kind in his life.

Kuruvapur is a famous place of lord Dattatreya. It is situated in the state of Karnataka In India.The first incarnation of Lord Dattatreya in kaliyuga is Sripada Vallabha. The birth place of Sripada vallabha is Pithapuram which is situated in Godavari district of Andhra Pradesh. He was taken his birth in the family of Appalaraju Sarma and Sumathi. He has performed penance at about 35 years for Gnana, Viragya siddhi at Kuravapur and closed his avathara On Ashweeja bahula dwadasi (Hastha star) in Krishna river of Kuravapur . The day is known as **“GURUDWADASI”**. But till today he is in sukshma rupa there and giving indirect darshan to the devotees who are having full faith on him. This place Is termed as Gurudweepa in Skanda purana.

Skanda purana explained that 28000 yogis and siddhis of Himalayas were visited this place and had darshan of lord Dattatreya. This place was named as Kuruvalaya in the days of Nizam government Period. The place is completely surrounded by Krishna river and is called as Dweepa. Tembe swamy majaraj (Sri Vasudevananda saraswathy) performed **“Chaturmasya vratha”** here in the year of 1911.The disciples of Tembe swamy Sri Rangaavadhootha, Gunavani maharaj were also performed penance here.

Information of KuravpurSHRIKSHETRA KURAVPUR is in Karnataka State, Dist. Raichur. It is situated on the Banks of Krishna River, 25 Km from Raichur. It is an island surrounded by holy waters of rivers Krishna. SHRIKSHETRA KURAVPUR is also known as KURGUDDI. This holy land is donated by a Rajak devotee. Since it is donated to temple priest, it is called **AGRAHAR** Temple is built as per Hemad Pandit Style. **Old Banyan Tree, Audumbar**, Gaytri Suryodasana and Cave where his holyness Sripad Srivallabh has done Dhyna. Now the cave has been refurnished and Nirgun Paduka (Foot Print) are kept for Darshan. Nagarkhana has been built by **SHRI TUKDOJI HOLKAR**. **PARAMPUJYA VASUVANANDA SARASWATI MAHARAJ** came to this place in 1911 (Vaishakh Shukla 6.) Maharaj did his 21st Chaturmas during his stay. A scorpion bite him when he missed his daily stostra offering prayers to shripad Shrivallabh is also one of the attractions. Mandir Utsav and religious rites performed here are a legacy of Parampujya Vasusanand Sarawati Maharaj. Parampujya Shridhar Swami has also stayed here. In the recent times Dattasam ptradayees Parampugya Gulavani Maharaj, Rangavdhut Maharaj, Nana Maharaj Taranekar, Mama Deshpande have done the Tapasya at this holy place. Recent period Datt Bhakta Also completed the construction work in Puratan Vatvruksha & also Audumbaras. Construction work of Shivaling and caves narrow point, part rooms also constructed for **“Sadhakas”**. P.P. Vasudevanand Saraswati Dharamsala is also constructed. Shridhar Bhavan constructed work is completed.

Daily Programme

- Early Morning 4.30 Kakad Aarti
- Early Morning 5 to Noon 12 Puja 1 Abhishek, Noon Mahaprasad
- Evening : Palkhi & Shejarati.

SHRIKSHETRA KURAVPUR is in Karnataka State, Dist.Raichur. It is situated on the Banks of Krishna River, 25 Km from Raichur. Once can reach kuravpur by train or road.

Route to Kuruvapur

This is about 30 kms distance from the district head quarter Raichur of Karnataka. There is bus facility from Raichur to Aathkur which is 1.5 hours journey. From Aathkur to Kuruvapur, every Person has to travel in Krishna river for 20 minutes in small boats or “butti”. (charge around 15 to 20 rupees).The connection Conveyance facility is available for each bus reaching Aathkur.

Second route: This is about 2.50 hours journey from the district headquarter Mahaboobnagar of Andhra pradesh. Mahaboobnagar is about 2.50 hours journey from state capital Hyderabad . The persons can catch direct buses from Hyderabad to Raichur and have to get down at Makthal. From Makthal to Kurugadda (kuravapur) autos and jeeps Are available. The devotees have to engage an auto or jeep to reach Krishna river. From there also buttis and small boats Are available to reach temple.

Railway

Raichur Station is the Nearest Destination. To get down at Raichur Station then go to Bus stand. From bus stand go to Atakur at 7.30 morning & 11 am. only two bus is available From Village we have to go from bullock cart, boat and sand (walking) we come to Kuravpur Temple. Following are some important trains coming to Raichur.

6011 CST Madras 14.00pm

1081 Kanyakumari 3.35pm

2163 Chennai Express 8.20pm

Note: Please confirm before traveling for proper train timings.

Accommodation at Kuruvapur : No lodging and boarding facilities are available at Kuruvapur. It is better to reach in the morning hours and should return in the evening by 5.00 p.m. Food packets, snacks, tiffins etc., have to carry before reaching Kuruvapur. If at all want to stay at nights, the Pujaris of temple will arrange food (with prior intimation after

reaching there) For amount and have to sleep in the premises of the mandir.

Contact Information

Mandir Chief Pujari:

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Narsobachi Wadi (Narsobawadi) Sri Kshetra

Sri Kshetra Narsobachiwadi or Narsobawadi is approximately 22 kilometers from Sangli city in Maharashtra State.

From Guru Charitra Chapter 19: “I am leaving my Padukas here. I will be ever present where my Padukas are worshipped. Whatever wishes to be prayed for, offering worship to the Padukas, they will be granted and fulfilled.” – Sri Narasimha Saraswati.

Following is an extract from **Guru Charitra Chapter 18:**

Sri Narasimha Saraswati visited the **Pancha Ganga Sagar**, which is the confluence of the five holy rivers, **Siva, Bhadra, Kumbhi, Bhagwati and Saraswati**, where they all meet and merge in the **Krishna river**. Here is the temple of **Amareshwar** and hence the place is called as **Amarapur**.

Nearby is the **Sakti Teertha**, where reside **Sixty-four Yogini Shaktis**, serving and worshipping **Amareshwar**, but unseen by others. Nearby was Papa Vinasini and other holy Teerthas. **Sri Krishna Saraswati** stayed at **Amarapur for 12 years**. This place came to be later called as **Narsobawadi** (**Narsobachi Wadi**), after **Sri Narasimha Saraswati.**

How to reach Narsobawadi (Narsobachi Wadi)

Nearest Train Station is **JaiSinghpur** which is 5 kms from **Sangli** Railway Station.

Sangli city to **Narsobachiwadi** Distance 22 kms.

JaiSinghpur to **Narsobachiwadi** Distance 14 kms.

Sangli 'City Bus' fare to Narsobachiwadi is approx. Rs.15 /-

Private Jeeps/Trax/Sumo are also available from Sangli.

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Sri Kshetra Amrapur (Amareshwar)

It is approximately 23 kilometers from Sangli city in Maharashtra State.

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How to reach Amrapur (Amareshwar).

Nearest Train Station is **JaiSinghpur** which is 5 kms from **Sangli** Railway Station.

Sangli city to **Amrapur (Amareshwar)** Distance 23 kms.

JaiSinghpur to **Amrapur (Amareshwar)** Distance 15 kms.

Sangli 'City Bus' fare to Narsobachiwadi is approx. Rs.15 /-

Private Jeeps/Trax/Sumo are also available.

Exactly on the opposite bank of the river is Amrapur, which is approx. 1 km from Narsobachiwadi Temple.

Amareshwar Temple can be seen from Narsobachiwadi Temple, and can be reached by foot or by Rickshaw by crossing the Bridge across the river.

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Sri Kshetra Gangapur,

One of the most famous Dattatreya Peethas, is associated with Sri Narasimha Sarasvati Swami, an incarnation of Lord Dattatreya. It stands on the bank of the river Bhima in Afzalpur taluka in Gulbarga district of Karnataka. This Nirguna Math is adorned with the Nirguna Padukas. The water of the rivers **Bhima and Amaraja**, especially at the spot of their confluence, are considered extremely holy.

More about **Gangapur** and **Sri Narasimha Saraswati** can be read in **Guru Charitra**.

Below is extract from Guru Charitra Chapter 15

“Bhima-Amarja Sangam at Gangapur, is very sacred. There are Koti Theerthas there. The Aswatha Tree at Gangapur is as powerful as

tha KalpaVriksha. Near the Aswatha Tree is Narasimha Teertha, and northwards to it are the PapaVinasini Teertha, Varanasi Teertha, Rudrapada Teertha, Chakra Teertha, Koti Teertha, manmadha Teertha etc. There is the Kalleshwara temple there. It is holy as Gokarna."

"**Sri Narasimha Saraswati** lived in **Gangapur** continously for a period of 24 years" from Guru Charitra Chapter22.

How to reach Gangapur.

The Train Station at Ganagapur is called as 'Ganagapur Road'.

Mumbai to **Ganagapur** Rail Distance – 526 Kms

Mumbai to **'Ganagapur Road'** Rail 2nd Class Fare – Rs.232/-

Mumbai to **'Ganagapur Road'** Direct and most convenient Train is 1013 Dn L.T.T. Kurla Terminus – Coimbatore Express, which departs from Kurla Terminus at 10.10 PM & departs from Kalyan 11.15 in the night. It reaches Ganagapur at 8.08 in the morning next day.

From '**Ganagapur Road'** to **Ganagapur City (town)**, where **Datta Mandir** is situated is around 30 minutes journey by road. Trax/Jeep/Sumo drivers charge Rs 15 Per Passanger. It takes around 2 hours maximum for a family to perform Pooja/Abhishek at **Ganagapur**. Local people arrange for accomodation, bath and if required food also, on pay basis.

Nearest City is GULBARGA : 40 Kms.

Gangapur to Sholapur Distance: 94 km (approx.)

Gangapur to Sholapur State Transport (S.T) bus fare – Rs.45/-

Gangapur to Sholapur bus travel time – 3 hours.

Mahur (Mahurgad),

Mahur is a well known religious place and a birth place of Lord Dattatray, which is visited by thousands of devotees and pilgrims throughout the year. The ancient Mahurgad Fort constructed in the 12th century, is just two and a half kms. from the place. There are many temples in Mahur like Anusaya Temple, Kalika Temple. The most important one is the temple of Renuka Devi, which has a special place in the Hindu pilgrimage. A big fair is held here every year on the occasion of Vijaya Dashami (Dassera).

Shri Nrusimha Saraswati Gurumaharaj is the 2nd avatar (incarnation) of Lord Dattatreya. Born in Karanja, He travelled far and wide in what are now known as the States of Maharashtra, Karnataka, and Andhra Pradesh. He achieved Sainthood and performed several miracles. He imparted spiritual knowledge to his disciples, many of whom themselves attained Sainthood.

The Gurumandir Temple conducts several major events to celebrate the various avatars of Lord Dattatreya. Over the past 70 years, Gurumandir has become a nucleus for religious and social welfare activities in the North Maharashtra (Vidarbha) region.

Karanja is located in North-Central Maharashtra in Washim District. It lies just off the main State Highways connecting Shegaon, Nagpur, Amravati, Akola, Aurangabad, Nanded, and Adilabad. It is just 30 kilometers from the main Central Railway line from Mumbai to Howrah (via Nagpur).

The nearest broad-guage railway stations to go to Karanja are Murtijapur and Akola. These are located on the rail route between Mumbai and Howrah (via Nagpur).

Accomodations

Dharamshala (Lodging/Boarding House) The Gurumandir Temple Trust operates a Dharamshala (Lodging/Boarding house) for out-of-town visitors to the temple. This is located just across the temple and is free of cost to the devotees.

Temple Priests

It is not uncommon for the temple priests to invite visitors to stay at their homes for short periods of time. Please provide advance notice of your visit so arrangements can be made.

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Pithapur

1. Sreepad spent his whole childhood in pithapur
2. Lord Dattatraya (kukuteshwar) a very powerful temple located in pithapur.
3. All Sreepada miracles were carried in Pithpur.
4. He always used to take rest under Audumber Tree.
5. As per his instructions, Paduka and his Idol are located at his birth place.
6. He gave assurance to humankind though who will visit and carry out worship he shall be blessed by him.
7. Those who will help to develop the Mahasanstanam and donate or worship through way of feeding food, financial help or read Sreepada Charitramurtam he will get Abhi Shiddhi.
8. Those who worship in Chitra Nakshatra in his place he will get his karma.
9. Those who wish to get married he will get benefit and will get married early.
10. Those who are visiting Pithapur on Nearly Purnima (Rakhsha Bandhan day) in shravan month they will be blessed by him and he will instruct Chandragupt to write all good efforts you have done in life. It is only by his permission one can visit in this auspicious day else no one can visit Pithapur.
11. Those who are suffering from ghosts, black magic or any other external evil effects that will get reduced by visiting this place.

Datt Guru Avatar & their rare details. (These details are mentioned in Guru Charitra also)

Avatar	Parents	Birth Place	Home Town	Vesh	Jayanti
Shri Guru Datatarey	Anyusa – Atri	Mahur (Nanded)	Girnagar (Saurashtra)	Avdoot	Margashish 15
Sree Guru Sreepad Sreevallabha	Sumati - Appalraja	Pithapur (A.P)	Kuruguddi (Kuravpur-Karnataka)	Bhramachari	Bhadrapad 4
Shri Guru Narshinasaraswati	Amba – Madhav	Lad Karanja (Akola)	Narsobawadi, Audumber, Gangapur	Sanyasi	Paush 2

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Kardali Ban :

This is located in remote area surrounded by jungle and mountains. here no accommodation or means of transport is available. Not a single lodge to stay or shops are there. One has to carry each and everything with him while traveling here. From Shailayam you have to travel by boat to reach here and then should walk through hills and jungle. The road is between jungle where you shall find many wild animals too, for old people this is very tough to climb up and down. Approximately travel distance as follows:-

1.Shailya to Pathal ganga one can travel by road.

2.From Pathal ganga to Venkatesh Kinara its approximate 22 km's 1-2 hrs.

3. From Venkatesh Kinara one has to travel by foot and climb hilly area and reach caves which are there its approximate 5-7 hrs journey. Usually people travel her in large groups this cave can accommodate around 200 people. One has to take food, torches, candles or any other required things while traveling. While traveling here one has to climb up and down around 6 hills with thick forest.

4. From this cave Kardali Ban (where swami were sighted first) is approximate 4 hrs.

5. From Akal devi cave to Kardali Ban its 4 km’s to reach another small cave here one can find Lord Shankara.

6.These all caves are approximately 100ft long and 30ft wide, and 10ft height.Here in one cave you can see Lord Narshima Saraswatis idol which is 2ft. Also Akkamahadevi, Mallikarjun, Nagarjun.

7. On way through jungle you can view cattle’s grazing and also big anthills. From one of these anthills Akkalkot’s Swami Smarth had appeared.

8. On sixth hill there is one big water hole.

SREEPADA’S FAMILY :-

It is observed that no Sattapurush is born or came into world in regular path of human being. Sreepada appeared in form flame entering this world. His mother’s name was Sumati Maharani & fathers name was Appalaraju Sarma. During maternity time of sumati she fainted and wonderful sound was heard from sky by all people gathered there and asked them to leave the room.

When **Sreepada Sreevallabha was born, a cobra with three hoods was holding its hoods as an umbrella**. He was kept for 18 days. **He came out of the mother's womb as a dazzling illumi-nation**.Sumati Maharani fainted immediately after he was born. Auspicious musical notes from musical instruments were heard from the labour room. After some time an invisible voice warned all people to leave the room. Four vedas, eighteen puraanas, great persons arrived in the shape of brilliant lights to Great Sreepada. Sacred Vedic mantras were heard outside the room. Silence spread after sometime.

During early morning Sreepada used to have milk from his mother sitting in her lap. In afternoon his mother used to feed him cod rice and sometimes wheat mixed in milk.

Sreepada says that " I will drink milk in morning in Pithapur in mother sumatis lap. In afternoon mother sumati will feed me with little lumps of food. During night time i shall ear halwa (sweet preparation with wheat flour) from lap of mother sumati. I will remain in Gandharvapura in the form of Nursimha Saraswati just as i am in Pithapur. I will seek bhiksha in Gandharvapura exactly during midday. These will clearly seen by those who have the sight of internal eye".

Family Tree of Shreepad :-

Grandfather – Bapannavadhlu

Father – Appalaraju Sarma

Mother – Sumati Rani

Elder brother – Sreedhar Raj Sarma (Was blind)

Younger brother – Ramraj Sarma (was handicapped)

Three Sisters – Sree Vidhayadhari, Radha & Surekha

Name of the incarnation	Name of the father	Name of the mother	Period of birth	Native Village	Site of the mission	Total surrender
1. Shripad Shrivallabh	Apalraj	Sumatibai	Shake 1245	Pithapur (Andhra Pradesh)	Andhra Pradesh	At 7 years
2. Shri Nrusinha Sarasvati	Madhavrao	Ambasati	Shake 1339	Karanja (Vidarbha)	Gangapur (Karnataka)	At 12 years
3. Shri Manik-Prabhu	Manohar-pant	Bayamma	Shake 1739	Ladvanti (Karnataka)	Maniknagar	In child-hood
4. Shri Swami Samarth (Akkalkot)	Unknown	Unknown	Unknown	Unknown	Akkalkot (district Solapur)	Unknown
5. Shri Saibaba	Unknown	Unknown	Unknown	Pathari	Shirdi	Unknown
6. Shri Bhalchandra Maharaj	Parshuram	Anandibai	Shake 1825	Mhapan	Kankavli (district Sindhudurga)	At 22 years

Implied meaning of the family

- **The cow (behind the idol)**: The earth
- **The four dogs**: The four Vedas
- **The holy fig tree (*oudumbar*)**: A symbol of Datta, worthy of worship as the Datta principle exists in it in a greater amount.

Shri Datta Mahatmya

This book is written by Shri Vasudevananda Saraswati alias Shri Tembe Swami. He had also written in Sanskrit a book by name Dattapurana. The Marathi Datta-Mahatmya book has 51 chapters and total of 5513 stanzas. This book also has the form of disciple-teacher conversation, where the disciple is Deepak and his Guru is explaining him the importance (Mahatmya) of Dattatreya. The book has full coverage of Dattatreya's disciples and devotees and their stories. It also mentions the 24 gurus of Dattatreya and Dattatreya's philosophy. The book also describes several vratas (specific strict rituals) to be followed. This is also book revered and respected by Dattatreya devotees.[citations needed]

[edit] **Shri Panta GuruCharitra**

This is the life story of Shri Pantmaharaj Balekundrikar from Balekundri written by his disciple Shri Vaman Narahar Kamat and completed in 1918 CE. Book has 54 chapters and more than 6000 stanzas. The book describes the life story of the Pant-maharaj and also describes his life philosophy.

[edit] **Shri Datta Charitrasar**

Shri Vishnu Gopal Natu from Ajgan (Sawantwadi) wrote this book which also one of the popular ones in Maharashtra. There are total 77 chapters with 7721 stanzas. The book is fully devoted to the deity Dattatreya and not to any of his specific incarnations, unlike the ones described above. The book however contains the stories of several of the prominent Datta-devotees and this book is quite modern from that point of view. The book follows the initial standard order of chapters described above.

Shri Guruleelamrut

In Datta-sampradaya there are two books highly respected and worshipped, bearing the same name of “Guruleelamrut”. Late Shri Vamanrao Vaidya (Vamorikar) is the author of this book. This book has 55 Chapters with 9757 ovyas or stanzas. Just like Shri Gurucharitra, this book is equally worshipped and respected in Maharashtra. The book is about the life story of Shri Swami Samarth of Akkalkot. The book was published after the death of Shri Vaidya, by Vinayak Sadashiv Limgaonkar, who also wrote the summary chapter to the book. The language of the book is very simple, lucid and very poetic.

The second book by the same name, is written by Shri Anand Bharati (samadhi 1901CE). This book is a short book and also describes the life story of Shri Swami Samarth of Akkalkot. The book has 21 chapters. The book follows the standard tradition of initial worship of deities in the order Ganesha, goddess Saraswati, Prakritipurush, Saints, Gurus and Parents. The further chapters narrate the stories about Dattatreya and his incarnations. Rest of the book then describes the life and work of swamiji. The book is in the form of question-answer, with questioner is Shri Gopal Sharma alias Haribhakta and the answering authority is Shri Anand Bharati.

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Shri Guru Narshinasaraswati	Amba – Madhav	Lad Karanja (Akola)	Narsobawadi, Audumber, Gangapur	Sanyasi	Paush 2

Ref: saiamrithadhara.com

About Datta avatars

Dattatreya as a devotional deity

Dattatreya is one of the oldest of the deities. The first reference of this deity is found in epics like Mahabharat and Ramayan.

Dattatreya is usually depicted with three heads, symbolising Brahma, Vishnu, and Shiva; past, present, and future; and the three states of consciousness: waking, dreaming, and dreamless sleep. He is portrayed sitting in meditation with his shakti beneath the audumbara (wish-fulfilling) tree. In front of him is a fire pit, and around him are four dogs. These are sometimes said to be or to symbolise the four Vedas.

In the Dattatreya Upanishad which is a part of the Atharva Veda, he is described as being able to appear in the form of a child, madman, or demon in order to help his devotees achieve moksha, liberation from the bonds of worldly existence.

The single head for Dattatreya can be explained if one sees the Tantric traditions which prevailed in India about 1000 years back. It was Gorakshanath who changed removed the aghori traditions and made the Nath sampradaya in the acceptable civil form of today. Shri Dattatreya must have been a very powerful sage existing before this time and over

the centuries sometime he was deitified to the form of Dattatreya. The three heads have come definitely later in the last 900 years or so.

Dattatreya's avatars

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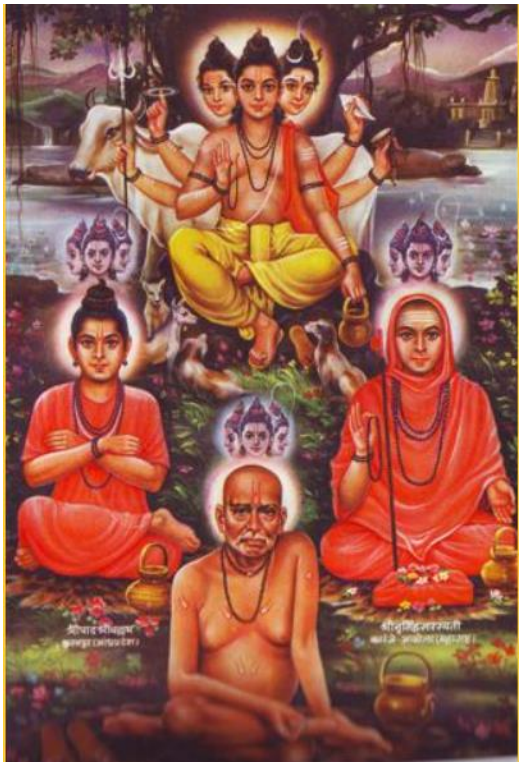
Dattatreya's avatars

Dattatreya is supposed to have taken 16 avatars. The names and their birthdate (as per the Lunar calendar) are given in brackets.

1.Yogiraaja
2.Atrivarada
3.Sri Dattatreya
4.Kaalaagni Shamana
5.Yogijana Vallabha
6.Sri Leelavishvambhara
7.Siddharaaja
8.Jnaanasaagara
9.Vishvambhaaraavadhootha
10.Maayaayuktaavadhootha
11.Maayaamuktaavadhootha
12.Aadiguru
13.Sivaroopa
14.Sri Devadeva
15.Digambara
16.Sri Krishna shyaamakamalanayana

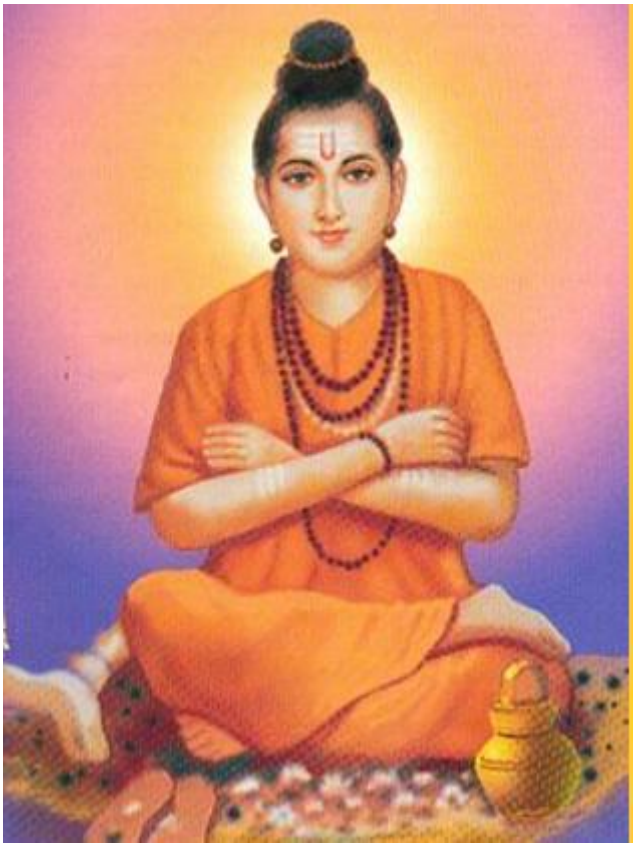
There is a book written by Shri Vasudevananda Saraswati on these 16 avatars. In Dasopanta tradition, all 16 are worshiped and Dasopanta is considered as the 17th avatara.



In Datta Sampradaya the first avatar is Shri Shripad Shri Vallabh and the second is Shri Narasimha Saraswati. Third being akkalkot Swami Shri Swami Samarth, the fourth being Shri Shirdi Sai Baba. These four are considered as datta avatars.

Shripad Shri Vallabha

Sripada ShriVallabha (Sripada SriVallabha) is considered as the first avatara (incarnation) of the deity Shri Dattatreya in kaliyuga. As per some of the experts (Prof. R. C. Dhere) he is supposed to have lived from 1320 AD to 1350 AD. He was born in Pithapuram, a town in Godavari district of state Andhra Pradesh in India.



ShriVallabha was the third son of Aappalaraja sarma and Sumati. After he left their house for Kashi-yatra (Kashi or Banaras or Varanasi Piligrimage), he stayed most of his life in Kuravpur (Kuravapura).

According to some scholars, (like Prof. Dhere) he lived for 30 years. However, nothing much is known about his life. The only source of his life's information is from the book Shri GuruCharitra written by Shri Saraswati Gangadhar in Marathi around 1450 AD.

Shripada srivallabha was born to Sri Appalaraja Sarma (of Aapastambha Shakha Brahmin) and Sumathi on Bhadrapada Shukla Chouthi(Ganesh Chaturthi). Going in to his birth secrecy, when Appalaraja Sarma family was preparing for the shraaddha (a yearly ceremony to pay homage to the departed soul), around noon time some Bhikshuk came for bhiksha. Before feeding the invited Brahmins, she fed this brahmin considering him as Dattatreya. Dattatreya became quite happy and offered her a boon. She asked for a son "knowledgeable like you" for which Dattatreya said "yes". She had before two sons, who were blind and lame and several others which did not live long. Dattatreya blessed her by saying that she

will have world famous son who will be guru to all. Both husband and wife became happy to hear the blessings and she had Shripada. Shripada finished his studies of Vedas, Shastras etc by the age of Seven and after his "Upanayan" (Munja) he started lecturing on these. When he reached age of 16, his parents thought of getting him married. However, he said that he is married to only one woman "Vairagya-stree" (Vairagya means Dispassion, stree means Woman) and thus he should be called "Shriya-Vallabh". Thus the name "Shripada ShriVallabha". He left their home for Kashi-pilgrimage. Before leaving he made his two elders brothers who were blind and lame, as normal humans and asked them to take care of their parents. He left Pithapuram for Badarikedar towards North. After the pilgrimage, he went to Gokarna Mahabaleshwar in South. After sepnding 3 years at Mahabaleshwar he went to Shri Shaila mountain (Sri Sailam). After staying there for 4 months he finally settled in Kuravpur near Krishna river.

"Digambara Digambara Shripad Shrivallabh Digambara"

Pithapuram

Swamy temple was constructed according to his guidelines as he told in Sripadasrivallbha charitamrutam(life history) in Srikshetra Pithapuram and is being maintained by Sripada Srivallbha Mahasansthanam. Pithapuram is located on Hyderabad-Vishakhapattanam railway line and is near to (about 10–12 km from) Samalkot junction.

For more info please visit:

http://www.sreepadasreevallabhapithapuram.org/aboutpithapuram.html

Kuravpur

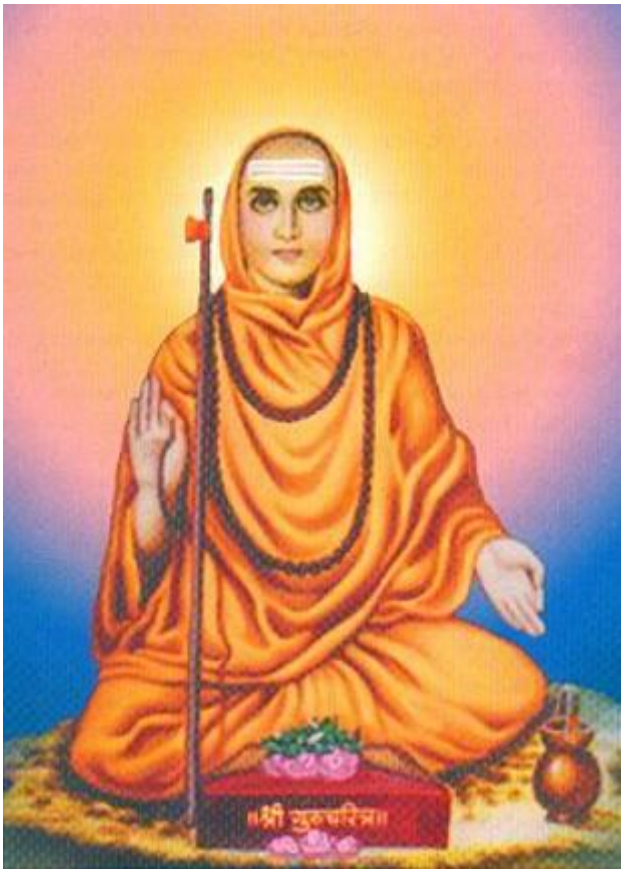
Shripadji stayed here most of his life. It appears that this place must have been quite well habitated. The story of Vallabhesh Brahmin shows that the village must have been quite big enough to at least accommodate about 1000 Brahmins. Now (as of 2006AD) the population has reduced and there are lot many fields in between the temple and the village. The village is at one end of the island and the temple is at the other end. There are two, frequently used, routes to reach Kuravapur. One is via Raichur in Karnataka state and another one is via Makthal in Andhra Pradesh state. Either way one has to cross the Krishna river in a small elliptical boat (Putti or Theppa) to reach this island.

Via Raichur: Raichur is about 10 or 12 hours journey from Pune by train. At Raichur one can hire a bus/rickshaw towards ATKUR (40 km). At ATKUR one can hire a Theppa to cross the Krishna river and reach Kuravapura. There is also a KSRTC bus service from Raichur bus stand to Atkur, which leaves for Atkur at 7:30 am, 10:30am, 1:30 pm, 4:00pm and 7:00pm. The 13:30PM bus ends at Atkur(village), the other buses end at the bank of Krishna.
For more information, please visit:

http://www.sreepadasreevallabhapithapuram.org/kuravpur.html

Narasimha Saraswati

Narasimha Saraswati (1378−1458) is considered the second avatar of Dattatreya. He is considered as the incarnation of Vallabha who lived in Kuravpur. He was born in Pithapuram.



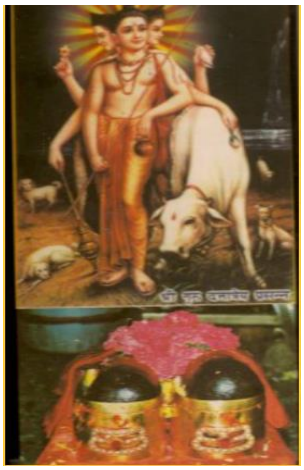
He was initially named as Narahari or Shalgramdev. His father's name was Madhav and mother's name was Amba-Bhavani. They lived at Karanjapur which is modern Lad-Karanja in Maharashtra. His surname is Kale. He was born in Deshastha Brahmin family. At Lad-Karanja there is the original house where he was born. Although the house is no longer in the original shape, but still some parts remain and have been converted in to a temple.

The only documented source of his life is Shri GuruCharitra. The writer of this book did not have direct contact with Narasimha Saraswati, but possibly had the original Sanskrit version of the Guru-charitra in front of

him written by one of the four disciples of Narasimha Saraswati. The disciple is Shri Siddha. The whole book is written as a conversation between a disciple Namdharak and Siddha.

In Shri GuruCharitra Chapter 11 onwards is the description of life story of Shri Narasimha Saraswati. After he was born the first words he said were OM which are considered very holy. However, until he was 7 he did not utter any other word other than OM, so his parents were worried about his speech ability. However, he showed by hand gestures that after his Upanayana (Munja) he will be able to speak. In fact after his munja was performed he was able to speak all the vedas and even started delivering lectures on it. This was remarkable for a 7 year old kid and many senior learned Brahmins in the village started coming to him for learning!

He left home and went for Kashi-pilgrimage and took Sannyasa at Kashi from Shri Krishna Saraswati. The second part of his name comes from this guru, who eventually named him Shri Narasimha Saraswati. This is a Sanskrit name. Now he became the Guru. After visiting several holy places he returned back to Karanja, met his parents. He was possibly of age 30years that time. After that he further visited various places and finally settled in Ganagapur (now in State Karnataka) for the last few decades of his life. All of this is reported in Shri GuruCharitra.

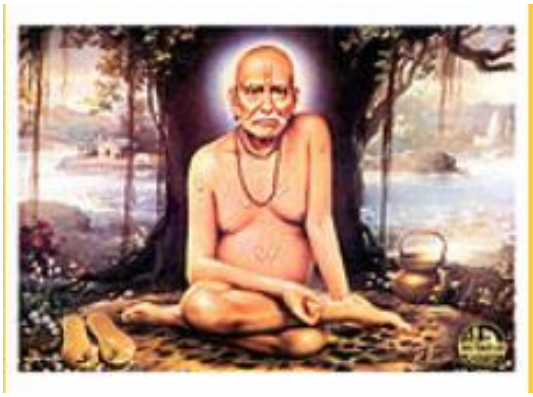


For more informaton please visit:

http://www.gurumandir.org & http://www.shrikshetragangapur.org

Swami Samarth Maharaj

Shri Swami Samartha is believed to be the incarnation of Shri Narasimha Saraswati, who in turn is the believed incarnation of Shri Shripad Shrivallabha. Although not much is known about Shri Shripad Shrivallabha, the life story of Shri Narasimha Saraswati is well documented.



The early life of Swami Samarth like that of Shri Shirdi Sai Baba is shrouded with mystery. For that matter, even Shri Shirdi Sai Baba's advent and early life has not been established. Yet it does not really matter for those who have faith in them.

Shri Narasimha Saraswati, about four centuries before the advent of Swami Samarth is believed to be the earlier incarnation of Shri Dattatreya. The 'Guru Charitra' one of the most famous books gives lot of information about Him. As per the most popular belief, Shri Narasimha Swami, after helping and spiritually uplifting a large number of people over a few decades, went away to the Himalayas for penance and went into Samadhi. In the Samadhi state He remained for about three hundred years. With the passage of time a huge anthill grew over him and he was lost to the outside world. One day accidentally a woodcutter’s axe fell on the bushes grown around the ant hill. He was shocked to find blood stains on the blade of the axe. He cleared the anthill and Lo, he found a Yogi in meditation. The Yogi slowly opened his eyes and consoled the dumbfounded woodcutter saying that it was the Divine Will for Him to re-appear in the world to resume His mission.

This Yogi, in his new role came to be known as Swami Samarth.

Prior to his settlement at Akkalkot, Swami Samarth seems to have visited far and wide. While moving in the Himalayan region he visited places like Puri, Benaras, Hardwar, Girnar, Kathiawad and Rameswaram in the South. He also stayed at Mangalvedha, a town near Pandharpur in Solapur district Maharashtra, which had been inhabited earlier by famous saints like Domojipant and Chokhamela. He came to Akkalkot in 1856 where he continued his physical existence for 22 years.

For more information please visit:

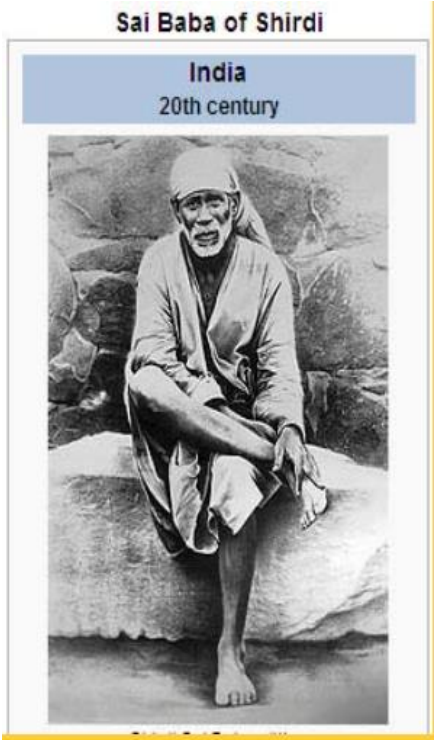
http://www.shreeswami.org/

Sai Baba of Shirdi

Sai Baba of Shirdi (1838 – October 15, 1918), also known as Shirdi Sai Baba, was an Indian guru and yogi, regarded by his followers as an incarnation of God. Some of his Hindu devotees believe that he was an incarnation of Shiva or Dattatreya. Many devotees believe that he was a Sadguru. There are many stories and eyewitness accounts of miracles he performed. He is a well-known figure in many parts of the world, but especially in India, where he is much revered.
The name 'Sai Baba' is a combination of Persian and Indian origin; Sai (Sa'ih) is the Persian term for "holy one" or "saint", usually attributed to Islamic ascetics, whereas Baba (honorific) is a word meaning "father; grandfather; old man; sir" used in Indo-Aryan languages. The appellative thus refers to Sai Baba as being a "holy father" or "saintly father". His parentage, birth details, and life before the age of sixteen are obscure, which has led to a variety of speculations and theories attempting to explain Sai Baba's origins. In his life and teachings he tried to reconcile Hinduism and Islam: Sai Baba lived in a mosque which he called Dwarakamayi, practised Hindu and Muslim rituals, taught using words and figures that drew from both traditions and was buried in a Hindu temple in Shirdi. One of his well known epigrams says of God: "Sabka Malik Ek" ("One God governs all") which traces its root to Islam in general and sufism in particular. He always uttered "Allah Malik" - Lord is the sole

protector. He had no love for perishable things, and was always engrossed in self-realization, which was his sole concern.

Sai Baba taught a moral code of love, forgiveness, helping others, charity, contentment, inner peace, devotion to God and guru. His teachings combined elements of Hinduism and Islam and tried to achieve communal harmony between these religions.



Sai Baba remains a very popular saint and is worshiped by people around the world. Debate over his Hindu or Muslim origins continues to take place. He is also revered by several notable Hindu and Sufi religious leaders. Some of his disciples received fame as spiritual figures and saints such as Upasni Maharaj and Meher Baba.

For more information please visit:

http://www.shrisaibabasansthan.org/

Famous Datta Peethas of India-Part-II

Compiled by
Dr. M. Thirumaleshwar
Email: tmuliya@rediffmail.com

As mentioned in Part-I, there are many Avatars of Lord Datta.
Following are the most famous:

1. Sreepada SreeVallabha
2. Sri Narasimha Saraswathi
3. Swami Akkalkot Maharaj
4. Sri Sai Baba of Shirdi, and
5. Sri Manik Prabhu

Let us see details of each of these Avatars.

Ref: sreepadasreevallabhapithapuram.in

BIOGRAPHY:

In this world many troubles and losses will be experienced by a human being through sorrow and infatuation. Who is the protector against them? Who will rescue him from worries and miseries? Then Paramaatma is the only saviour. Only from the grace of God all sorrows are destroyed and happiness and peace will be obtained.are destroyed and happiness and peace will be obtained. For that a person should practise 'stotra', prayer, japa, meditation etc., of God and devotional reading of sacred books

explaining their significance and gain the grace of 'Paramaatma'. Paramaatma is in the form of Trinity Brahma, Vishnu and Parameswara. The Trinity protects, punishes, or teaches all creatures of the Universe. All things happen on account of them. In Kruta Yuga the Trinity who were elated with the devotion of Atri, Anasuya incarnated in their house as Sree Dattatreya Swamy - an embodiment of the Trinity. His incarnation is that of a Guru. The aim of this incarnation is to remove ignorance and grant liberation through the attainment of wisdom (Jnana).

The path of 'avadhootas' is founded only by Him. Devotion of such Dattatreya is going on from Krutayuga from Sethu in the South to Himalayas in the North. Countless devotees from that day till to day worshipped Dattatreya and were successful in gaining their wishes. When Datta is worshipped an equivalent result is achieved of worshipping Brahma, Vishnu and Maheswara at the same time. Datta is 'Smarthrugami'. It means that when remembered with devotion. He will be satisfied and supports and protects devotees in all ways. He grants sustenance and salvation.

On 1320 A. D. in Sree Kshetra Pithikapura in East Godavari district of Andhra Pradesh Sree Dattatreya Swamy was born as the first Datta incarnation under the divine name of Sreepada Sreevallabha to the couple Appalaraju Sarma and Sumati. They were Datta devotees and belonged to Aapasthamba sect. Afterwards He incarnated as the second incarnation in Karanjapura in Maharastra with the name Sree Nrusimha Saraswati. In Guru Charitra the importance of such Sreepada Sreevallabha was explained merely in five chapters but, in this book Sreepada Sreevallabha Charitaamrutam in every chapter (53 Chapters) it vividly described about Sree Sreepada Sreevallabha. This great book is really a divine elixir. In this book all about Sreepada's life, His Leelas (sportive plays), His greatness, His highly elevated preachings and His incredible miracles are abundantly presented. This book makes the reader forget this world and brings about a feeling of being in the very presence of Sree Sreepada. The sportive pastimes of Sreepada are like the childhood sportive diversions of Sree Krishna. These 'Leelas' give indescribable joy. With this joy transcendent corporeality is attained. Sree Sreepada made this biography to be written in His own life time by Sri Shankar Bhatt, a resident of Karnataka Province who was His dear disciple and a great devotee.

When all people read and recollect this sacred biography, they will get rid of all worries of worldly existence and be rewarded with the grace of Sree Sreepada Sreevallabha. As a consequence of that, they will get happiness, peace and equanimity. Let them encourage all their relatives, kith and kin and friends to read and earn the compassion of Sreepada Sreevallabha and be gratified.

Sumati Maharani & Appalaraju Sarma Marriage:

Kukutashewar temple loacted in Pithapur, after finifshing Shani Pradosh Shiv Aradhana suddenly people heard the sound with lighting rays through shivlinga" My dear friend Bappanarya your daughter named Sumati maharani will get married with Appalaraju Sarma. Due to this lot of benefit will get all the societies of people. This is the order to you from lord Dattatraya. Nobody can in this world their to disobey". This is was also heard by Venktapa Narshingh Verma & other people present there.

BIRTH OF SREEPADA SREEVALLABHA:

Sreepada was not born out of physical union of parents. Yogic lights emerged from the eysy of Appalaraj Sharma and mother sumati who were in deep meditation. These lights combined and stayed in the womb of mother sumati. this information is given in ENglish book page no-134 and 59. IN marathi edition page no. 92-42.

Kukutashewar temple located in Pithapur, after finifshing Shani Pradosh Shiv Aradhana suddenly people heard the sound with lighting rays through shivlinga" My dear friend Bappanarya your daughter named Sumati maharani will get married with Appalaraju Sarma. Due to this lot of benefit will get all the societies of people. This is the order to you from lord Dattatraya. Nobody can in this world their to disobey". This is was also heard by Venktapa Narshingh Verma & other people present there.

Raja Sarma told that he would ask 'Kaalaagnishamana Datta' during the time of worship and non should see during worship. After worship datta sits face to face in human form and speaks. Then he would merge in the idol. This was daily affair. Raja saema would not submit petty matters or selfish problems. Once day Datta appeared very placid. After worship, Darra sat before Raja Sarma and called "Come Sridhara!" one form emerged from Datta and immersed again and again. Datta again made sign with his fingers and called" Come Sridhara!". Raja Sarma was wondering at this Lord Datta told that the form you just seen is one of sub-incarnations that come in the ensuing years. This information is given in English book page no-57,58 and marathi book page no 38.

IMPORTANT POINTS from Sreepada charitamrutham:

1) Feeding or donating very poor people by donating food is one of best way to attain virtue.

2) We must accept food from the persons who have special powers and clear mind.

3) Holy people help us in getting rid of all bad karmas of previous birth.

4) Depending on ones spirituality his life and success depends.

5) Sreepada states that without his permission or desire no one can visit Pithapur. He say that's if anyone wants to visit pithapur and sreepada also wants him to visit he will arrange anything for him so he can visit pithapur.

6) There are many cruel and unwanted things happening in this today's world. This all bad and evil things will be destroyed by me and all shall be peaceful.

7) After death of our family members of any elders their all rituals should be done which are as per our religion states. If not so then they shall be born as tree, animal or any thorny trees.

8) If you have killed any cow, snake or any other animal by mistake then you must cremate it and if possible by full faith must donate food.

9) Due to previous birth and karma they don't come together.

10) If anyone come to ask for anything or any donation do not scare them by talking loudly or fighting with them. Same thing can also be happen to you.

11) One must not cheat people, must not take their advantage and take money from them or kill anyone. We must pay good amount of fees to those who work for us. IF we cheat them then we shall have to face all these bad karmas in our next birth.

12) Everyone should pray and worship their guru and deities, by doing so it will be as offering prayer to Sreepada.

13) Those who pray to Sreepad with full devotion and faithfully, Sreepad blesses them and improve his life.

14) Sreepad is always waiting for his devotees. Whenever any devotees come forward one step to him he comes 100 steps closer to you and removes all difficulties from your life.

15) Lord Datta is one of the most supreme powers in universe so one must pray to his Paduka.

16) Kuravpur is karmabhumi of Sreepad from where he disappeared into Kirshna River.

17) Both Venkateshwar and Sreepad are same but still they are different.

18) During Chitra Nakshatra offering puja to Sreepad one shall be benefited by it.

19) Various stars are responsible for our nature of living and behavior. These stars are responsible for anger, love affection and all the good bad things occurring in our life.

20) Problems occurring in our life are due to effects of stars. This can be reduced by doing mantra, jap, dhyan, prayers to sadguru, If your past karma are bad or evil then no mantra and tantra can change your stars but only Sreepad can change this. Sreepad can change what all is written in your pas and future he gives order to Lord Bhrama to change your life. If anyone is dying then he can be saved by giving him more life. Sreepad can do anything. After reading Sreepada Charitramurtam one shall be get benefit of heaven after death.

21) Whenever we are doing any work such as writing or any other thing we must remember our god within our mind and should think as he is sitting in front of us so automatically that work will be done perfectly and will be done as if Lord himself is guiding us to that work.

22) To avoid sudden death one must do puja of Kalnisha.

23) If anyone sends photo or picture of Sreepad Vallabha and prays in front of it then Lord himself blesses them.

24) Manaspuja means making picture of your favorite deity or god in your mind as if it is sitting on it chair, Praying this was is Manaspuja.

25) While meditation breathing done is also best way to please god.

26) Removing past bad karmas and purify yourself one must donate anything he is capable of to donate for eg. Food, money, clothes etc.

27) During our past birth any bad karma or insult to any Satpurush or Sadguru then all bad powers are affected on us. All bad and evil things come up into our mind, we don’t not pray to god. To remove all these bad thing we must always pray to god and

donate to poor as well as should seek blessings from Satpurush and take their guidance.

28) Every time or whenever we get free time or while walking, traveling we should prayer to god or jap his name whenever we are free. By this god will arrange our meeting with any satpurush who shall guide us in proper way to attain goals in our life.

29) Whatever written in all holy books and stories mentioned in that are not been able to read by those people who are having bad karma in their earlier birth. SO whoever read all these books will attain good faith in their life.

30) Kuravpur means place of Kuravs & Pandavs. But later on given to King named Kuru.

31) During Chitra Nakshatra Offering puja and prayers to Sreepad will be beneficial.

32) Our birth giving parents are our closer and dear ones. So we must take care of them in their old age. Who dose not take care of their parents sreepda considers him as bad person.

33) Gangapur is place where whoever is suffering from bad spirits such as ghosts, evil powers, sreepda relapses the person from all these negative powers.

34) We should have earned our fortune and wealth by good means and right way of earning. If we had earned wealth by bad ways or wrong path the we have to suffer in our life.

35) IF you are involved in some sin then you should pray to Sreepad with full concentration and clear mind then only he will remove all your sins.

36) Don’t ever make fun or insult a holy person or satpurush as this may be insult to god.

37) Sreepad has powers to make poor into rich and rich into poor. He can do this according to persons nature and belief. He first check that if a poor man is made rich he has capacity to take care to the wealth which is given to him and not spend unnecessary. Sreepad can change anyones future in past and past in to future. If you have belief in Sreepad and prayer him he can surely change your bad karmas into good karma. He can convert sky into earth ands earth into sky.

38) Mans birth depends upon wish of god. No one can choose where he want to get birth in rich or poor family. All it depends upon your past karma.

39) Murder, Theft, Rape, Dishonesty, Corruption, not treating your parents properly. Due to all these things we get born as insects, animals, trees, stones, snakes etc.

40) Praying to god, treating all people equally, donating food, donations, treating your parents very well, due to all these we do good karma and we get path to heaven after death.

41) Earning money by bad ways or by corruption, that money doesn't stay much with us. This means of earning makes our children's and our family members in trouble as the get some or other way ill effect on their life; they make suffer from any diseases of mental or physical disorder. What all people do evil or good is affected on their family members also.

42) About Nonveg

Sreepada explains the details with example about goat and eatting nonveg. He says thats suppose one killed a goat, and ate it in company of ten others. The goat experiences terrible pain at the time of exit of life. Those painful reactions lie concealed in the airy region. In the sphere of air, painful reactions and happy reactions lie concealed. Good deeds produce happy vibrating reactions and bad deeds produce agitating reactions.

43) Good or Bad Karma

Body is consisting of good and bad karma. How bad karma's remove by way of blessing or doing worship. This explanation is given in English book page no.234 and Marathi book page no-161.

44) All God is same

In marathi edition page No.75 and English page No.109 it is mentioned that Sreepada said that "Tirumala Das would be born in Maharashtra under the name of Gadge Maharaj and Sreepada Sreevallabha Samarth Sadguru incarnation as Sai Baba in the garb of muslim will take place"

45) Sreepad has told that he shall appear on every Thursday on pithapur in afternoon.

IMPORTANCE OF PITHAPUR:

- Sreepad spent his whole childhood in pithapur
- Lord Dattatraya (kukuteshwar) a very powerful temple located in pithapur.
- All Sreepada miracles were carried in Pithpur.
- He always used to take rest under Audumber Tree.
- As per his instructions, Paduka and his Idol are located at his birth place.
- He gave assurance to humankind though who will visit and carry out worship he shall be blessed by him.
- Those who will help to develop the Mahasanstanam and donate or worship through way of feeding food, financial help or read Sreepada Charitamrutam he will get Abhi Shiddhi.
- Those who worship in Chitra Nakshatra in his place he will get his karma.
- Those who wish to get married he will get benefit and will get married early.
- Those who are visiting Pithapur on Nearly Purnima (Rakhsha Bandhan day) in shravan month they will be blessed by him and he will instruct Chandragupt to write all good efforts you have done in life. It is only by his permission one can visit in this auspicious day else no one can visit Pithapur.
- Those who are suffering from ghosts, black magic or any other external evil effects that will get reduced by visiting this place.

Siddha Mangala Stotram

1.Srimadananta Sree Vibhushita Appala Lakshmi Narasimharaajan!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanada Sree Vijayeebhava!!
2. Sri Vidyadhari Radha Surekha Sreeraakhidhara Sreepadaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanada Sree Vijayeebhava!!
3. Maataa Sumati Vaatschalyaamruta pariposhita Jaya Sreepadaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanada Sree Vijayeebhava!!
4. Satya Rusheewara Duhitaanandana Baapanaaryanuta Sree Charanaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanada Sree Vijayeebhava!!
5. Savitrakaathaka Chayana Punyaphala Bharadwaja Rushigotra Sambhavaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanada Sree Vijayeebhava!!
6. Do Chowpaatee Dev Lakshmi Ghanasamkhyaa Bodhitaa Sree Charanaa!

Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanada Sree Vijayeebhava!!
7. Punyaroopinee Raajamaambasuta Garbhapunyaphala Samjaataa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanada Sree Vijayeebhava!!
8. Sumateenandana, Naraharinandaana Dattadevaprabhu Sreepadaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanada Sree Vijayeebhava!!
9. Peethikaapura Nityavihaara, Madhumati Dattaa, Mangalaroopaa!
Jaya Vijayeebhava, Digvijayeebhava, Sreemadakhanada Sree Vijayeebhava!!

Brief meaning of the above panegyric is given in the following lines:-

1. Victory, Victory, universal Victory, Supreme abounding Victory to Eternally auspicious, richly decorated Appala Lakshmi Narasimharaja;
2. Victory, greater Victory, universal Victory, superb imperishable Victory to Sreepada wearing the 'Sree Raakhi' (A sacred bracelet tied by sisters to their brothers) from Sri Vidhadhari, Radha & surekha;
3. Victory,grand Victory, total Victory on all directions, splendid indivisible Victory to Sreepada nourished with the nectar of affection by mother Sumati;
4. Victory, mafnificent Victory, Victory around all directions, uninterrupted Victory to Sree Charana, the son of the daughter of great sage Satya Rushi Baapanaarya extolled by him;
5. Victory,glorious Victory,universal conquest,unfragment Victory to The sacred fruit of Savitrakaathaka sacrifuce hailing in the linage of Sage Bharadwaja;
6. Victory, Victory, Universal Victory, Supreme abounding Victory to Sree Charana explaining the great number 'Do Chowpatee Dev Lakshami';
7. Victory, greater Victory, universal Victory, superb imperishable Victory to The One born out of great fruit of 'punya' to the daughter of pious personage Rajamamba;
8. Victory, grand Victory, total Victory on all directions, splendid indivisible Victory to Son of Sumati and Narahari, Lord Datta Deva Sreepada;
9. Victory, magnificent Victory, all round Victory, unbroken Victory to The one rambling always in Pithikapura, Madhumati Datta, Mangala Roopa.

Ref: Facebook page: sreepadavallabha miracles

Link to video:

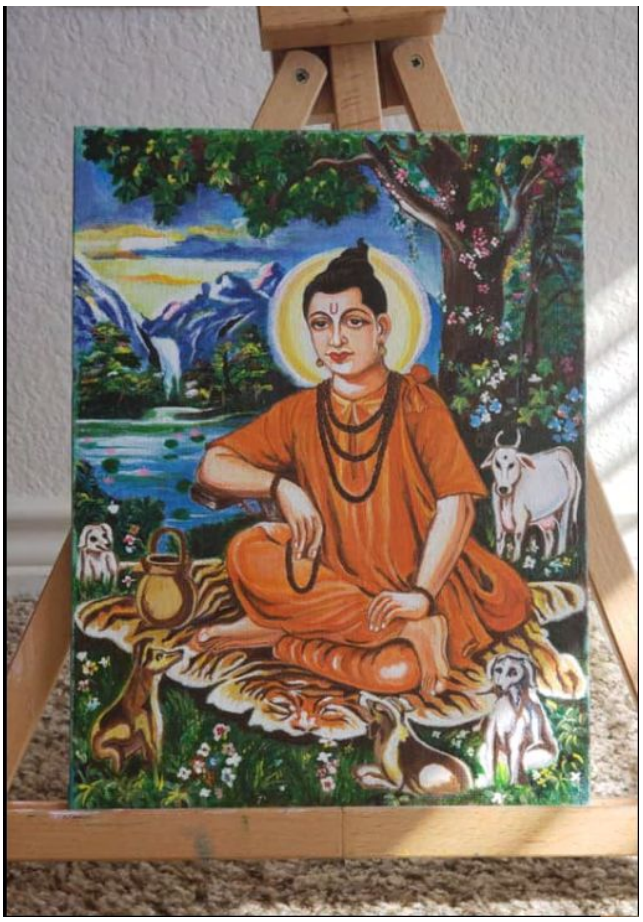
https://www.facebook.com/503068469820735/posts/3952798794847668/

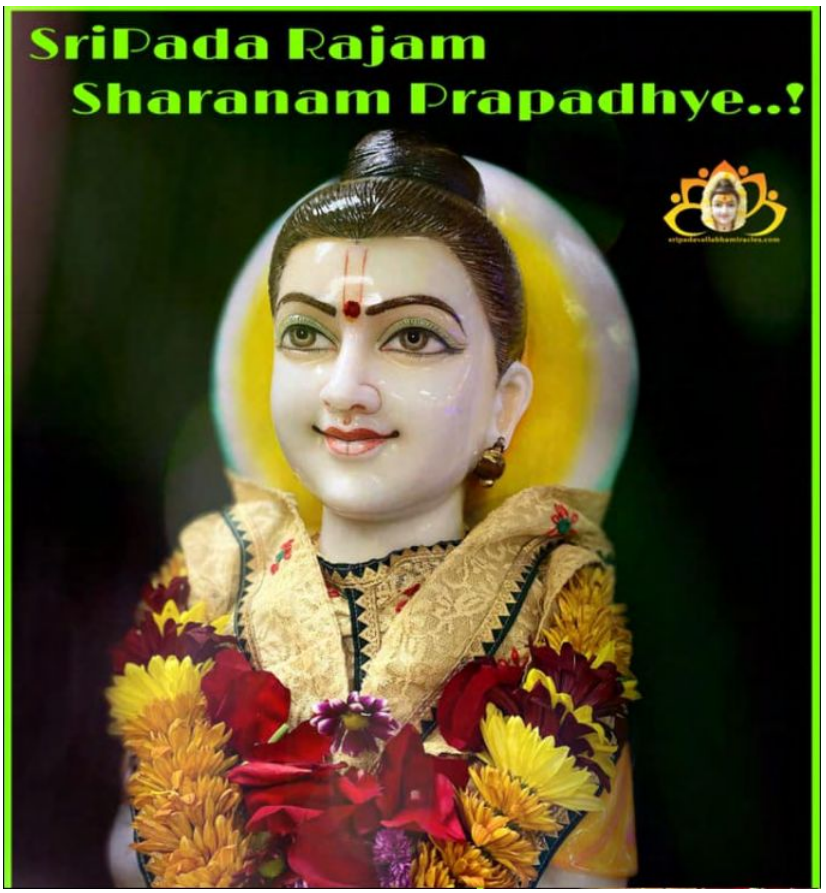
Link to video: SriPada Rajam sharanam prapadye…

https://fb.watch/v/1XMITp_DX/

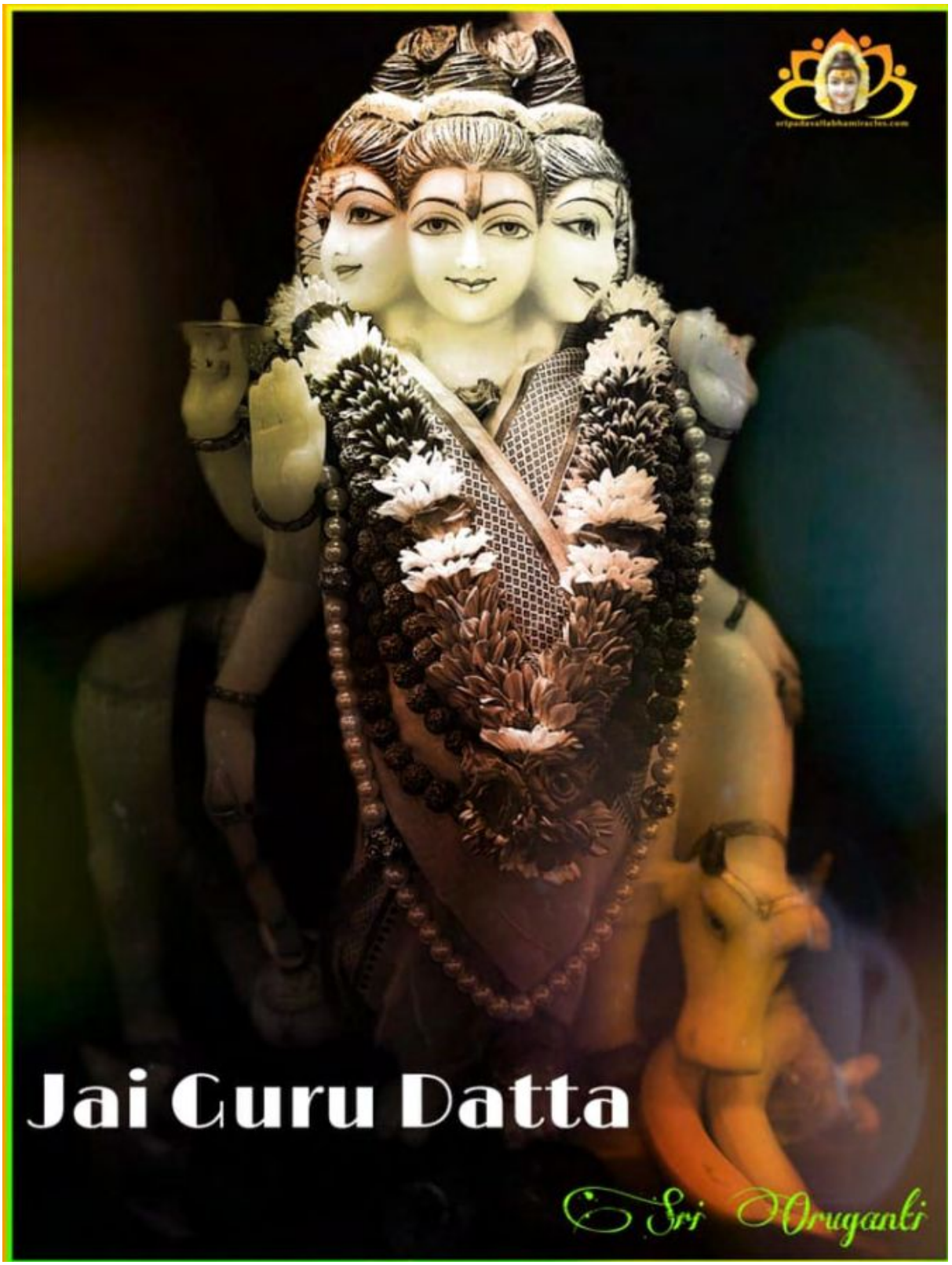
Video:
https://fb.watch/6WhgUXTBWs/

Photos:

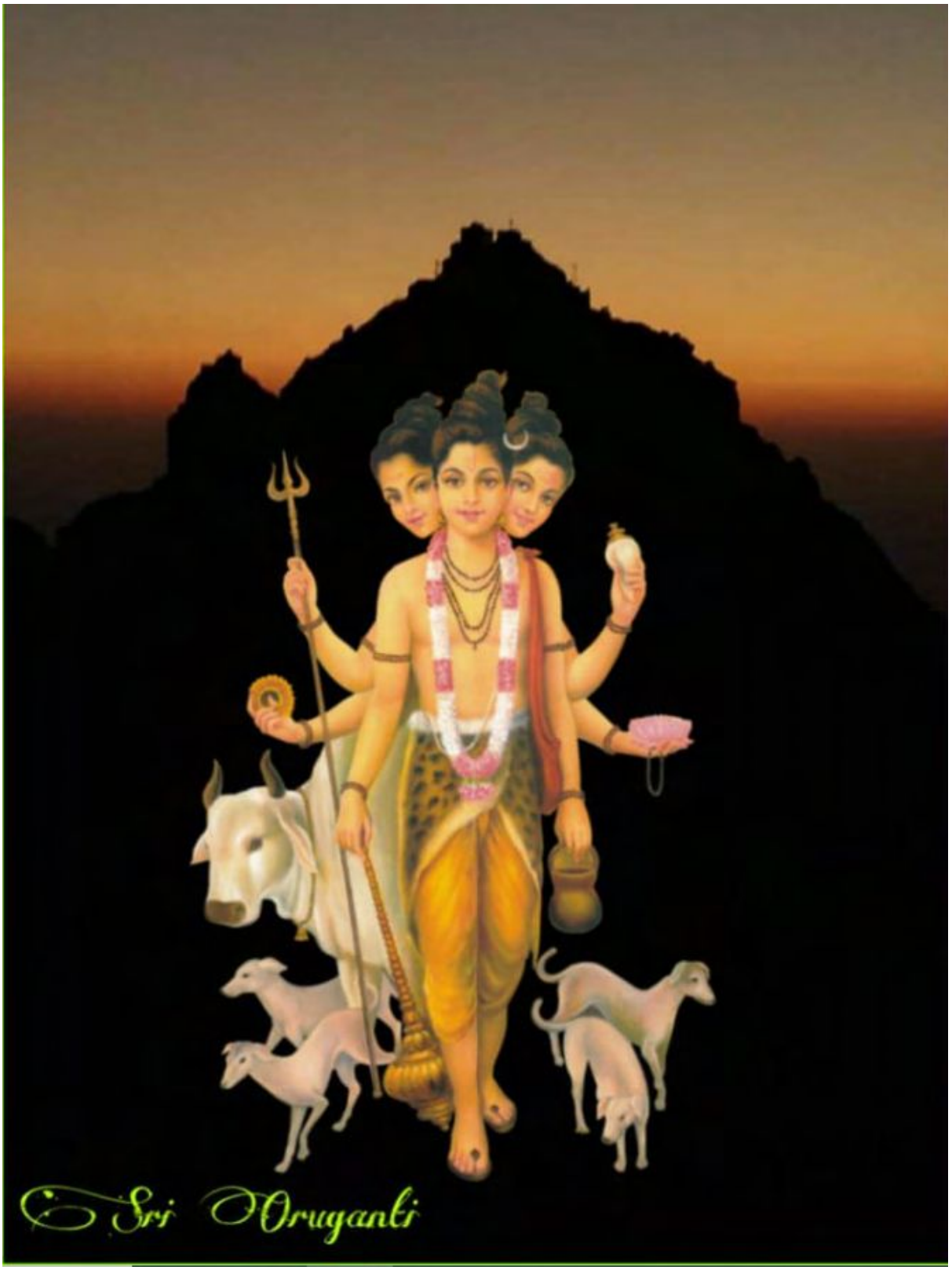



SriPada Rajam
Sharanam Prapadhye..!

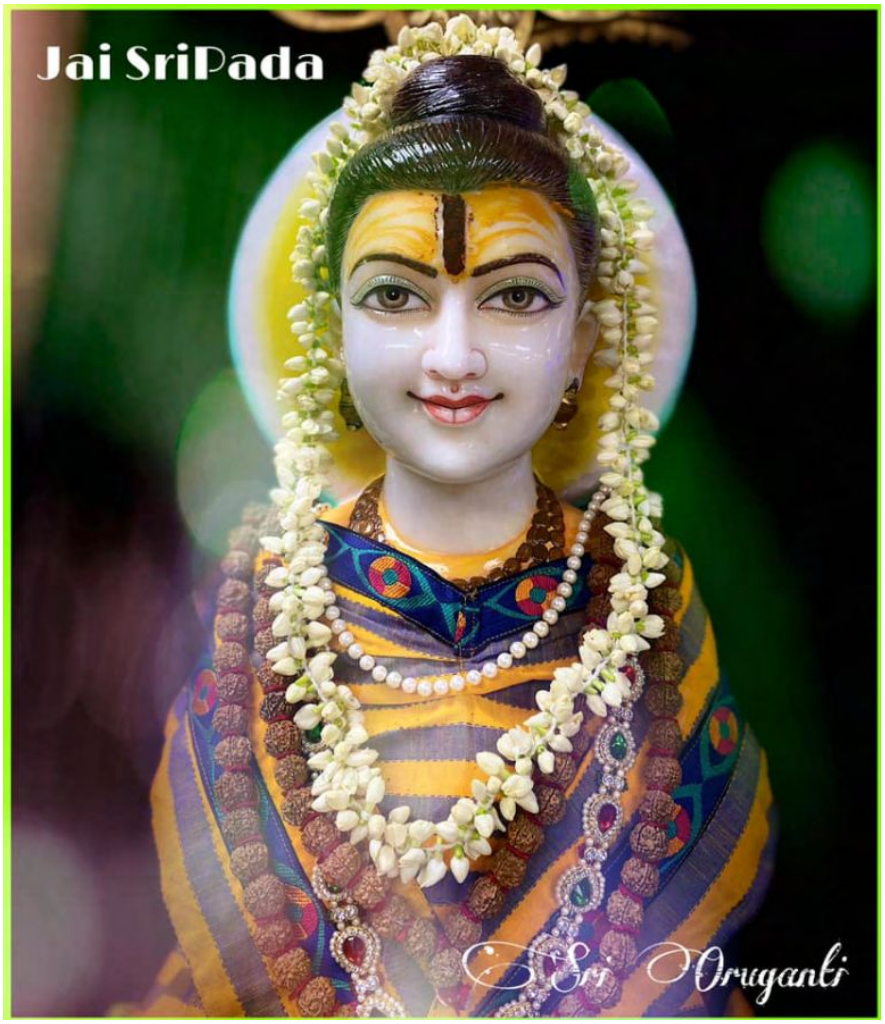
Jai SriPada


Jai Guru Datta
Sri Oruganti

Sri Oruganti


Sri Oruganti

Shriman Nrusinhasaraswati Swamiji
श्रीमन्-नृसिंहसरस्वती स्वामी महाराजजी
Sri Oruganti


Jai SriPada
Sri Oruganti

Sri Oruganti

Shree Kshetra Kuruvapura devasthanam:

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https://www.facebook.com/503068469820735/videos/819688812305334

https://www.facebook.com/503068469820735/videos/3017858665100780

https://www.facebook.com/503068469820735/videos/485981789428068

https://www.facebook.com/503068469820735/videos/202612708287837

https://www.facebook.com/503068469820735/videos/221077686151296

Karthik poornima, 2020:

https://www.facebook.com/503068469820735/videos/722772961989621

Jai SriPada:

https://www.facebook.com/503068469820735/videos/366041284453144

https://www.facebook.com/503068469820735/videos/398775447946226

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https://www.facebook.com/503068469820735/videos/2686583641559490

https://www.facebook.com/503068469820735/videos/964501634052555

Trimurti roopa:
https://www.facebook.com/503068469820735/videos/231638271465095

Swami jayanthi:

https://www.facebook.com/503068469820735/videos/2970031376438550

YouTube videos:

Watch "Mix – Digambara Digambara Shripad Vallabh Digambara - Dattatreya Mantra by Suresh Wadkar" on YouTube
https://youtube.com/playlist?list=RDOHqwjuQThVg&playnext=1

Watch "Sri Dattatreya Stotram" on YouTube
https://youtu.be/ANWysOFv3FE

Watch "Digambara..Datta Digambara..Sripada Vallabha Digambara...wmv" on YouTube
https://youtu.be/f5l9Cay36Qk

Watch "SriPada Harathi || SriPada Sri Vallabha Harathi" on YouTube
https://youtu.be/Gff0GfPMXdc

Watch "अनुसूया अत्री सुकुमारा श्रीपाद वल्लभ दत्त दिगंबरा**" on YouTube**
https://youtu.be/vhxVlbzlgVI

Watch "Guru Paduka Stotram With Complete Lyrics || Anantha Samsara Samudhra Thara ||" on YouTube
https://youtu.be/cTGngR-BitQ

Watch "SIDDHA MANGALA STOTRAM-SRIPADA SRIVALLABHA" on YouTube
https://youtu.be/uNaDnSe1G98

Watch "Siddha Mangala Stotra" on YouTube
https://youtu.be/Dfkr1LsH0KY

Famous Datta Peethas of India-Part-III

Compiled by: M. Thirumaleshwar

Shri Narasimha Saraswati

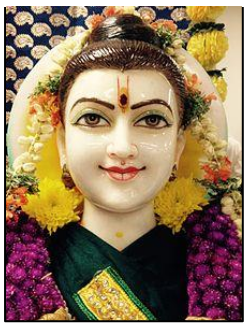
Ref: Wikipedia

Narasimha Saraswati (1378−1459) was an Indian guru of Dattatreya tradition(sampradaya).[1]

According to the Shri GuruCharitra, he is the second avatar of Dattatreya in Kali Yuga after Sripada Sri Vallabha.[2]

Life

Shri Narasimha Saraswati lived from 1378 to 1459 (Shaka 1300 to Shaka 1380).[3] Saraswati was born into a Deshastha Brahmin family in Karanjapur, which is modern-day Lad-Karanja (Karanja), in the Washim district Maharashtra Vidarbha region of India.[4] His father (Madhav) and his mother (Amba-Bhavani) initially named him Narahari or Shaligramadeva, with the surname Kale. He was name Narahari by his parents.



First Incarnation - Sripada Srivallabha

This is sketch of Sri Nrusinh saraswati

Shri Narasimha Sarswati is considered to be the second incarnation of Dattatreya, the first Incarnation was Sripada Srivallabha, as per his blessings to Amba Bhavani, in her previous birth, Sripada Srivallabh had blessed her & he advised her to perform shiva pooja. Later he also told that he would be born to her in her next life as Narasimha Saraswathi to uphold the Sanatha Dharma in Kali Yuga. This instance has been well narrated from chapter 5 to Chapter 12 in the holy book Guru Charithra[5]

Guru Mandir Karanja-Birthplace

Narasimha Saraswati was a quiet child, who did not speak much during childhood. This led his parents to worry about his speech ability; however, Saraswati showed through hand gestures that after his upanayana (munji) (sacred thread ceremony), he would be able to speak. He started reciting the Vedas after his munja, which so impressed the Brahmins in the village that it was talked about, with senior learned Brahmins coming to him for learning.

Narasimha Saraswati left home in 1386 at a tender age of 8 all alone and went on a pilgrimage to Kashi on foot. He took Sanyasa at Kashi from Shri Krishna Saraswati. The second part of his name came from this guru, who eventually named him Shri Narasimha Saraswati. (This is a Sanskrit name.)

After becoming a Sanyasi, Narasimha Saraswati visited several holy places before returning to Karanja at the age 30 to meet his parents. He visited various places before settling in Ganagapura (Ganagapur)[6] (now in the state of Karnataka) for the last 20 years of his life.[7]

Towards the end of his life, Narasimha Saraswati met with the Muslim king (Sultan) of Bidar who was possibly Mahmood Shah Bahmani I of the Bahamani Sultanate, who was the area ruler at that time.

Since his karma for that avatar had completed, thus he decided to take samadhi. He left for the jungle of Kadali (Kadali vanam near Srisailam). Saraswati took nijgamananand ((निजगमनानंद) type of samadhi) in 1459 for 300 years.[8]

Chronology

The main events of Sri Narasimha Saraswati's life are given below. Possible years and dates are given according to descriptions of the lunar and stellar events calendar mentioned in the Shri GuruCharitra.[9]

Sha. 1300 (1378 CE): Birth Karanja, Washim district, Vidarbha region, Maharashtra
Sha. 1307 (1385 CE): Upanayan
Sha. 1308 (1386 CE): Left home
Sha. 1310 (1388 CE): Took Sanyas
Sha. 1338 (1416 CE): Arrived back home at Karanja

Sha. 1340 (1418 CE): Travelled along the banks of the river Gautami
Sha. 1342 (1420 CE): Stayed at Parali-Vaijanath, Beed district, Maharashtra
Sha. 1343 (1421 CE): Stayed at Audumbar (near Bhilavadi), Sangli district, Maharashtra
Sha. 1344-1356 (1422-1434 CE): Stayed at Narasoba Wadi (Narasimhapur), Kolhapur district, Maharashtra
Sha. 1357-1380 (1435-1458 CE): Stayed at Ganagapur, Gulbarga district, Karnataka
Sha. 1380 (28 January 1459 CE): Nijanandagaman in Kardali Vanam at Srisailam, Kurnool district, Andhra Pradesh

Teachings

Saraswati taught that the life of Brahmins was fully covered by the rules given in the old scriptures and the rules were to be strictly followed by the Brahmins in their daily lives in order to achieve happiness and, ultimately, moksha. He insisted that his disciples follow these routines.[10]

Biography

Many parts of Saraswati's life are told in the Shri GuruCharitra, written by Saraswati Gangadhar.[11][12][13]

Traditions

Guru Tradition

Saraswati comes from the tradition of Sringeri Math. Jagadguru Shri Adi Shankaracharya established this Math. The guru-lineage according to Sri Guru Charitra follows like this:Pitamaha Brahmadev - Shankar - Vishnu - Bramha - Vasishtha - Shakti - Parashar - Vyas - Shuka - Gaudpadacharya - Govindacharya - Sri Adi Shankaracharya - Vishwarupacharya - Dnyanagiri - Sidhagiri - Ishwaratirtha - Narasimhatirtha - Vidyatirtha - Shivtirtha - Bharati - Vidyaranya - Vidyatirtha Saraswati - Malayananda Saraswati - Devatirtha Saraswati - Yadavendra Saraswati - Krishna Saraswati - Narasimha Saraswati.

Disciple Tradition

Shri Narasimha Saraswati had several disciples. They include:

Shri Madhav Saraswati from Prayag
Bal-Saraswati
Krishna Saraswati
Upendra Saraswati
Sadananda Saraswati

Dnyanajyoti Saraswati
Siddha Saraswati
Ramkrushna Saraswati
Siddha Saraswati is possibly the original writer of the Sanskrit GuruCharitra, which was later translated to Marathi by Shri Saraswati Gangadhar.

Legacy

Saraswati's house where he was born is located in Karanja. Although the house is no longer in the original shape, some parts remain and have been converted into a temple.[14]

Final disciple tradition

Saraswati's final disciple tradition is as follows:

Shri Narasimha Saraswati - Madhavendra Saraswati - Amritendra Saraswati (Amritananda) - Gaganendra Saraswati - Madhavendra Saraswati (Madhav Saraswati).

After Madhav Saraswati, the tradition split into two branches:

Eknath - Shrikrishna - Bramhadas
Vitthal Saraswati - Ambika Saraswati - Amrit

Ref: https://narsobachiwadi.com/

About Mandir

Narsobawadi is a holy place of pilgrim located on the banks of river Krishna. River Panchganga meets river Krishna at this holy place. Sri Narasimha Saraswati visited the Pancha Ganga Sagar. Here is the temple of Amareshwar on the other bank of river and hence the place is called as Amarapur. Nearby is the Sakti Teertha, where reside Sixty-four Yogini Shaktis, serving and worshipping Amareshwar, but unseen by others. Nearby was Papa Vinasini and other holy Teerthas. Sri Narasimha Saraswati stayed in this place for 12 years and this place today is called as Narsobawadi (Narsobachi Wadi), after Sri Narasimha Saraswati. Shri Narasimha Saraswati was considered as ‘Siddha Purusha’ (A perfect, Godlike being) with Divine powers of healing physical ailments and alleviating the worries of his devotees. When people were in utter despair, Shri Nrisimha Saraswati brought about a religious and spiritual renaissance and restored their morale. The Master can be seen even today by the virtuous and the devout. In fact, he has been blessing devotees with his divine acts (Leelas) on

countless occasions. The aspirations of those who worship him there with true love will be fulfilled. Indeed, the Lord is ever-present with those who incessantly adore him. The miraculous experiences of such will ever remain hidden in their own hearts. He is the granter of prayers.

Adhyayaas 20 and 21 of Shree Gurucharitra explaining how the Padukas of Shreeguru of Narsobawadi are responding to the prayers of the devotees. 20th Adhyay describes that even after the Guru Nath's leaving from Panchaganga Kshetra (Narsobawadi), how his Padukas left under the Audumber Tree continued to respond to the prayers of devotees as per the assurance given to the Yogini-Ganas by Guru Nath. A woman was freed from the Brahma Rakshasa, who caused death to all the children born to her again. The women after worshipping Shri Guru had a dream in which Shri Guru gave her 2 coconuts and as a result, 2 sons were born to her. But one of the sons, just when the parents were planning to do his Upanayanam ceremony, dies. Guru Nath in the guise of a Yogi, appears to her and gives philosophical teaching about the inevitability of death and tries to reconcile her to the event, but the woman remained inconsolable. 21st Adhyay describes how Shri Guru Nath, moved by pity at the sorrow of the woman, brings back to life the dead child.

Temple timings:

Dawn:

- 4.30 to 5.30 a.m. Bhupali and Kakad Aarti (morning prayers)
- 5.30 a.m to 7 a.m. – Puja of Narsimha Saraswati Shri Dattadeva and Aarti.

Morning:

- 10 a.m. to 12 a.m. Pancahmrut puja of Shri Dattadeva, recitation

Afternoon :

- 12.30 p.m. to 1.30 p.m. Mahapuja, Maha naivedam, Aarti.
- 1.30 p.m. to 3 p.m. the temple and outer verandah are washed.

Evening :

- 3 p.m to 6 p.m. according to the occasion, Kirtans(holy songs), Recitations from the Puranas (holy vedic texts) is done.
- 7 p.m. to 10 p.m. Puja of Shri Dattadeva, Arti, Palkhi , Vedic priests recite Shlokas with flower offerings and read from the Vedas to Shri Dattadeva

Night :

- Aarti is done by the priests

Contact:

Address:

Shri Narasimha Saraswati Swami Datta Deva Sansthan,

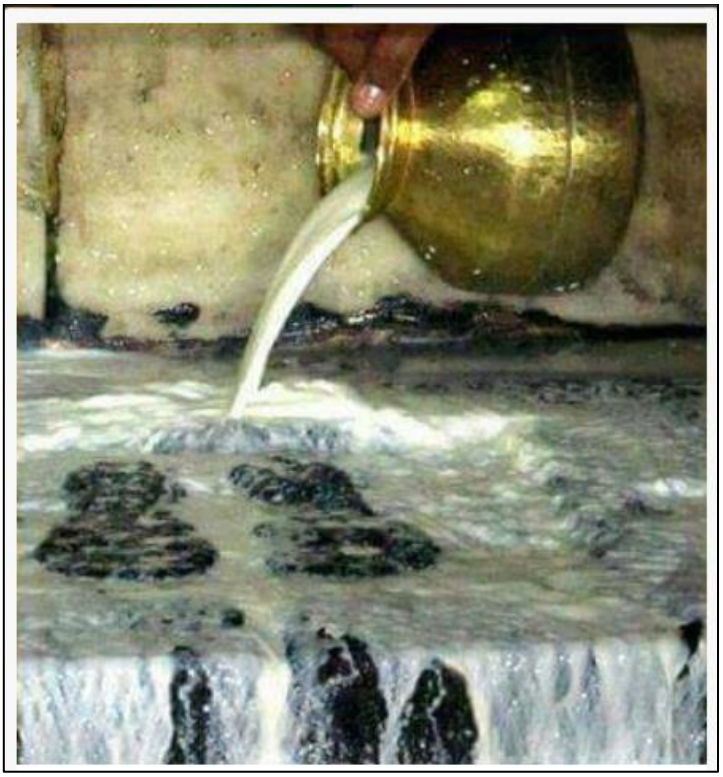
Narsobawadi, Shirol, Kolhapur,

Maharashtra, India

Pin Code – 416104

Photos:

8

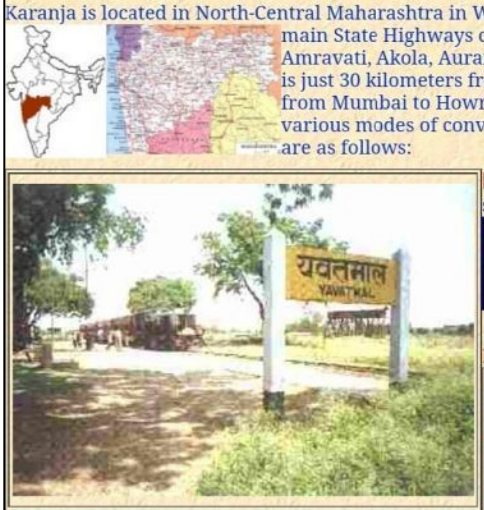


Ref: gurumandir.org

Location:

Shri Gurumandir Sansthan
Shri Nrusinha Saraswati Swami Maharaj Sansthan
Karanja, Distt. Washim, Maharashtra, INDIA 444105
Telephone # (07256) 222455 / 224755

Karanja is located in North-Central Maharashtra in Washim District. It lies just off the main State Highways connecting Shegaon, Nagpur, Amravati, Akola, Aurangabad, Nanded, and Adilabad. It is just 30 kilometers from the main Central Railway line from Mumbai to Howrah (via Nagpur). There are various modes of conveyance to reach Karanja and they are as follows:



Karanja is located on the historic narrow guage railway (over 100 years old) between Murtijapur & Yavatmal. Pic courtesy - Atul Patel

By Railway - The nearest broad-guage railway stations to go to Karanja are Murtijapur and Akola. These are located on the rail route between Mumbai and Howrah (via Nagpur).

From Mumbai - There are several Superfast, Mail, & Express trains that ply between Mumbai and Akola or Murtijapur .

Karanja Rly. Station-Shakun tala Railway

Fares from Karanja

Shakuntala Express times from Karanja

The journey by train takes approximately 12 hours. After reaching Akola or Murtijapur, an hour's bus ride by the ST or private bus will take you to Karanja. From Murtijapur, you can also hop aboard a narrow guage train from Murtijapur to Karanja on the Yavatal line - more popularly known as the 'Shakuntala Railway'.

From Pune - There is a Kolhapur-Gondia Maharashtra Express that goes via Pune and it takes approximately 14 hours to reach Murtijapur from Pune by this train.

By Air

The nearest airport to Karanja is Nagpur. There are daily flights to Nagpur from Mumbai. After reaching Nagpur, one has to board a Mumbai bound train to reach Akola or Murtijapur stations. The journey takes approximately 4 hours. After reaching Akola or Murtijapur, an hour's bus ride will take you to Karanja. Alternatively, there are ST buses that directly operate between Nagpur and Karanja & the journey takes 4 hours.

Indian Airlines

Air-India

Accomodations	
	Dharamshala (Lodging/Boarding House) The Gurumandir Temple Trust operates a Dharamshala (Lodging/Boarding house) for out-of-town visitors to the temple. This is located just across the temple and is *free* of cost to the devotees.
	Temple Priests It is not uncommon for the temple priests to invite visitors to stay at their homes for short periods of time. Please provide advance notice of your visit so arrangements can be made.

Shri Nrusimha Saraswati Maharaj - A brief sketch

Shri Nrusimha Saraswati Maharaj is the second incarnation of Lord Shri Dattatreya. Shri Nrusimha Saraswati Maharaj was born in Karanja, in the late 14th century. His name was Narahari. Madhava and Amba Kale were his parents. The janmasthan is located just behind the Gurumandir Temple.

The Childhood and Formative Years

Narahari surprised everyone by uttering the word, 'om' imediately after birth. Besides the word 'om', he did not develop the ability to speak during the normal formative years. His parents were very worried that the boy might be dumb. Narahari realised the worries of his parents and conveyed to them by sign language that he would have the speaking power after the 'Upanayan (thread Ceremony)' and they need not worry but plan his 'upanayan' at the right age. The parents felt reassured and at the appropriate age, performed the 'upanayan sanskar'. To the surprise of all, when as a part of the 'sanskar', Narhari came to his mother for 'bhiksha' and the mother gave the first fistful of 'bhiksha', Narhari recited 'Rigveda' in clear tone. At the second fistful from his mother, Narhari recited 'yajurveda' and then the remaining two vedas. All elders and the 'purohits' who were present were convinced that Narahari had divine qualities. They bowed before him with reverence.

A year after the 'upanayan sanskar', young Narahari left for 'Uttar Yatra (pilgrimage)' and enroute, he took 'Sanyas-Diksha' at Kashi (Varanasi) . He was thereafter named 'Nrusimha Saraswati'.

The Sainthood Years

Shri Nrusimha Saraswati spent most of his life in the Krishna-Bhima basin, which today comprises the tri-state region of Maharashtra, Karnataka and Andhra Pradesh. He had divine powers and the common people from all walks of life experienced his divine abilities over a long period. He had many disciples and his work in vitalising the 'Sanatan Vedic Dharma' was remarkable. He rigorously practised the 'vedic' rituals in his daily life.

Shri Nrusimha Saraswati Maharaj is truly regarded as one of the great pioneers of 'Guru-Parampara'. He preached and convinced the total devotion and unflinching faith in one's `Guru' as the surest path to attaining 'moksha'.

Karanja, Narsobachiwadi, Ganagapur, Oudumber, are some of the prominent places where Shri Nrusimha Saraswati stayed and preached his disciples. He ended his 'avatar-karya' at Shri Shailyam in Andhra Pradesh by wading into the great Krishna River. He told his disciples that some flowers would come back from the river at the place where he entered the river. Exactly as he told, the flowers came and the disciples took them back as 'Prasad-pushpa'.

His life spanned over the late 14th century and greater part of 15th century AD. The 'Guru-Parampara' continues ever after.

Programs:

Daily Events at the Gurumandir

Morning Early in the morning, the activities are heralded with 'Kakad arti' and 'Shankha-naad'. The deity is bathed, worshipped by the priests with strict rituals. At the same time, a team of purohits is engaged in performing other religious rites such as Satyadatta Puja, Laghurudra, Abhishek, etc. These 'poojas' are performed outside the sanctum. Only a designated purohit is allowed inside the sanctum and this practice is rigorously followed. By mid-morning, the deity is decked with fresh clothes, flowers and rudraksha-mala. The whole scene fills one with religious thoughts. The activities are executed in a time-bound and efficient manner.

The devotees start pouring in continuously from the early morning hours. The kitchen also becomes busy preparing mahaprasad for the devotees.

Afternoon The activities take a short pause after 'aarti' and 'naivedya' at noon. Visiting and local devotees make it a special point to be present for this 'aarti' and to be sprinkled with 'tirtha' by the main priest.

Religious discourses, Kirtan, Bhajan, resonate in the temple during the afternoon and evening hours. Every thursday, 'palkhi' with 'utsav-murti' of the Lord, is taken around the main temple amidst singing of 'bhajan' in the praise of Shri Dattatreya.

Special Events Besides the daily religious activities, many auspicious days are observed with special puja. Among these are:

Nrusimha Saraswati UtsavShripad-Shri Vallabh Jayanti,Guru PournimaShri Vasudevananda Saraswati Jayanti,Shri Nrusimha Jayanti, andShri Dattatreya pJayanti

The high point of the temple activities is the annual six weeks Utsav (festival), which starts on the birth anniversary of Shri Nrusimha Saraswati Swami (Pousha Shuddha 2) and concludes with the Samadhi Day (Magha Krishna 1) also known as Sri Shailya-gaman Yatra. Special programmes are organised throughout the utsav, and it concludes with 'Swahakar' (Yadnya), Mahaprasad, and Shobha-Yatra (procession) through the main streets of the town.

Photos:

2004.11.13

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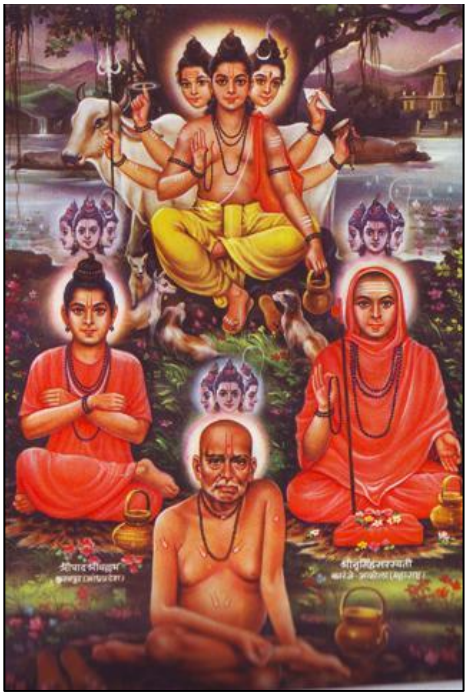

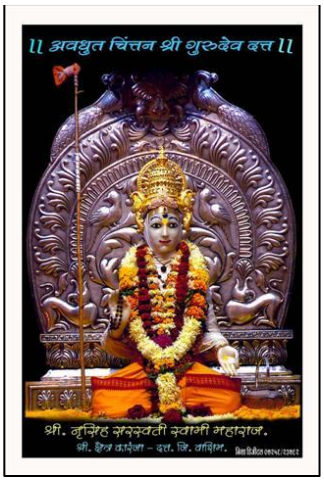
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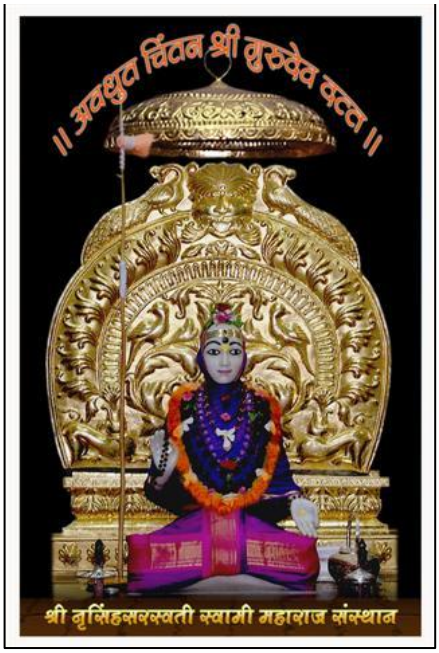
श्री. नृसिंह सरस्वती स्वामी महाराज.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श्री. नृसिंह सरस्वती स्वामी महाराज
श्री क्षेत्र कारंजा (दत्त)

प्रकाश

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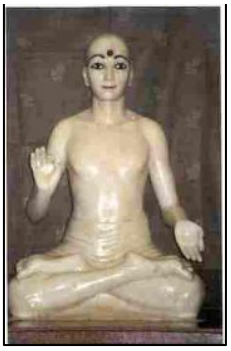


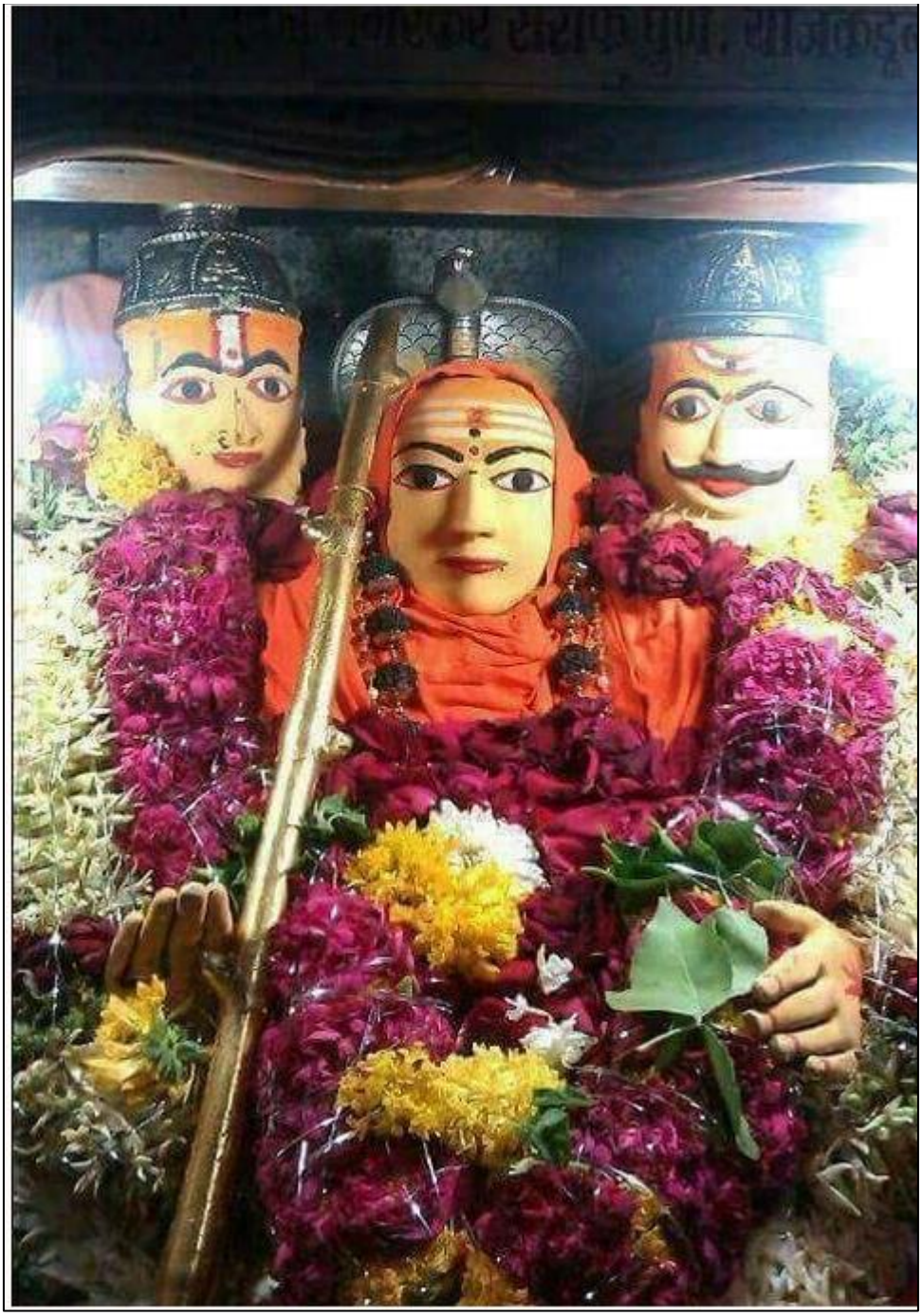
श्री नृसिंह सरस्वती स्वामी महाराज संस्थान
कारंजा (जि.आकोला)
श्री. निलकंठराव जगन्नाथपंत कवळेकर
रा. म्हापसा (गोवा) यांना माघ वद्य ॥१
(श्री गुरुपाडवा) शके १८६४ रविवार दिनांक
१८-२-१९४३ रोजी या पूज्य वटवृक्षास्वाली
श्री नें दर्शन दिलेत्या पुण्य स्मरणार्थ
स्मृती म्हणून लिंग स्थापना .

2005 11 19

श्री. नृसिंह सरस्वती स्वामी महाराज

Ref:Shrikshetragangapur.org

Photos:



श्रीदत्त दरबार

Parayan:

Nirgun math entrance:

Nirgun math:

Bhima-Amarja sangam:

Nirgun math entrance:

Ashwatha tree:

Datta Maharaj:

Nirgun Math entrance:

Kalleshwar Shani Mandir:

Sangam mahapuja:

Nirgun math:

Kalleshwar linga:

Vishranti katta:

नित्य कार्यक्रम

पहाटे 3 वाजता काकडआरती	**पहाटे 4:30 ते 7:00** सालकरी पुज्यार्यांमार्फत प्रात:पूजा व मंगलारती , पंचामृत-तीर्थवाट्या.	**सकाळी 7:00 ते दुपारी 1:00** यात्रेकरुंतर्फे पूजा व अभिषेक.
दुपारी 12:00 ते 12:30 माध्यान्ह पूजा व महानैवेद्य समर्पण.	**मधुकरी अन्नदान** या वेळेत पूजा, अभिषेक बंद	**सायं 7:30 ते 8:00** सायंकाळची मंगलारती
रात्री 8:00 ते 9:00 पालखी सेवा (तीन प्रदक्षिणा) व शेजारती, आरती-तीर्थ-अंगारा वाटप.	**रात्री 9:00 ते पहाटे 3:00** दर्शन बंद	

वार्षिक उत्सव

आषाढ पूर्णिमा गुरुपौर्णिमा (व्यासपूजा)	**श्रावण शु.1 ते भाद्रपद शु.5** नित्य रुद्राभिषेक, बिल्वरचाना	**भाद्रपद शु.4(गणेश चतुर्थी)** श्रीपाद श्रीवल्लभ जयंती.
आश्विन कृ.14(नटक चतुर्दशी) अष्टतीर्थ स्नान	**कार्तिक पौर्णिमा (त्रिपुटी पौर्णिमा)** पालखी उत्सव (संगम) व दीपोत्सव	**कार्तिक कृ.1** पालखी उत्सव (संगम) व वनभोजन
मार्गशीर्ष शु.14 श्रीदत्तजयंती	**मार्गशीर्ष पौर्णिमा** रथोत्सव	**पौष शु.2** श्रीमंनुसिह सरस्वती जयंती
माघ शु.1 ते माघ पौर्णिमा श्रीदत्त नवरात्र व दीपाराधाना (माघ पौर्णिमेस पाद्यपूजा बंद)	**माघ शु.1 (गुरुप्रतिपदा)** स्वामींचा गुप्त झालेला दिवस	**यतिपूजा** प्रतिपदेपासून ३ दिवस पालखी सेवा बंद
गुरुप्रतिपदेच्या चौवत्या दिवशी गोपाळकाळा व पालखी अवभृत स्नान		

संपर्क

पत्ता	इ-मेल	टेलिफोन नंबर
श्री क्षेत्र गाणगापूर, तालुका-अफलपुर, जिल्हा-कलबुर्गि, कर्नाटक	infoATexampleDOTcom contactATexampleDOTcom	+१ ५५८९ ५५४८८ ५५ +१ ५५८९ ५५४99 66

Ref: tourmyindia.com

Shri Narasimha Saraswati Swami Dattadeva Temple Maharashtra

Located in Narsimhawadi, right at the confluence of the rivers Krishna and Panchganga, Shri Narasimha Saraswati Swami Dattadeva Temple is a must visit on a trip to Maharashtra. Shri Narasimha Saraswati Swami Dattadeva Temple remains brimming with tourists throughout the year. The main deity of the temple is Shree Dattatreya, who is considered as an incarnation of Trimurti - Brahma, Vishnu, and Shiva. According to locals, Sri Nrusimha Saraswati, the incarnation of Lord Dattatreya, visited the Panchaganga Sagar, which was then the meeting point of five rivers Siva, Bhadra, Kumbhi, Bhogawati, and Saraswati.

AS PER THE LEGENDS...

According to locals, Sri Nrusimha Saraswati stayed at Amarapur for 12 years and during that time he performed many miracles. One can see the mention of his stay in Amarapur in the ‘Guru Charitra’. Some locals even say that Shri Dattatreya also visited the temple and evidence of the same is the holy ‘padukas’ (slippers) situated below an Umber tree.

The daily routine of the temple begins at 04:30 in the morning with divine 'kakad aarti.' A palanquin is carried out of the temple on every Saturday and full moon night. During the festivals like Gurudwadashi, Dattajayanti, Shree Nrusimha Saraswati Jayanti (for seven days) and Shree Krishna Veni Utsav the temple gets decked up and looks at its best.

Ref: saiamrithadhara.com

Shree Kshetra Narsobawadi

Shri Narasimha Saraswati Swami Dattadeva temple is situated at Narsimhawadi, Kolhapur in Maharashtra. Shri Narasimha Saraswati worked for the upliftment of the poor going about from place to place. Wherever he left his padukas holy sandals behind, those areas became places of worship for the devotees. Narsinhawadi is one of these blessed lands. It is said that Shri Dattadeva himself reigns over this land to help alleviate all kinds of suffering, especially including possession by spirits, and worldly troubles of his devotees. Thus it is considered to be a jagrut land, a land that is blessed with his presence even today.

Sri Narasimha Saraswati visited the Pancha Ganga Sagar, which is the confluence of the five holy rivers, Siva, Bhadra, Kumbhi, Bhagwati and Saraswati, where they all meet and merge in the Krishna River. Here is the temple of Amareshwar and hence the place is called as Amarapur. Nearby is the Sakti Teertha, where Sixty-four Yogini Shaktis, serving reside and worshipping Amareshwar, but unseen by others. Nearby are Papa Vinashini and other holy Teerthas. Sri Krishna Saraswati stayed at Amarapur for 12 years. This place came to be later called as Narsobawadi (Narsobachi Wadi), after Sri Narasimha Saraswati.

In Guru Charitra Chapter 19 Sri Narasimha Saraswati says:"I am leaving my Padukas here. I will be ever present where my Padukas are worshipped. Whatever wishes to be prayed for, offering worship to the Padukas, they will be granted and fulfilled."

Legend of Narsobawadi

It is said that Dattadeva - the unity of the three gods Brahma, Vishnu and Shiva was borne by the ancient sage Atri and his wife Anusuya. This was in the Satya Yuga. Shripad was the earthly form of Dattadeva in the Kaliyuga. Shripad was born in the present state of TamilNadu to a Brahmin couple Raja and Sumati. He took the vow of Brahmacharya early, saying that he was the husband (Vallabh) of the Goddess Yogashri and hence came to be called Shripad ShriVallabh. He went about leading the life of a wandering ascetic. In his wanderings he met, a widow Amba. Tired of her

troublesome and unworthy son, Amba wished to end her life. Shripad ShriVallabh blessed her son and reformed him. Amba too, asked him for a boon that she becomes a mother of an illustrious son of god in her next birth. He granted her the wish. In her next birth she was reborn in a Brahmin family. She married Shri Madhavrao Kale in the town of Karanj. As promised by Shripad ShriVallabh she delivered a son called Narahari. Initially this child would not talk; the only word he uttered was Om. At the age of seven he explained to his mother with gestures that his thread ceremony needed to be done. During the thread ceremony, as the mother began giving alms to the Brahmins, to their surprise, the child started reciting the Vedas. He now asked his mothers permission to go to Kashi to learn the Vedas. The mother was sad and afraid to send such a small child to Kashi. He then put his hand on the mother's forehead and reminded her of her own past birth and who he was. He also reassured her that soon she would beget four sons and a daughter. In about a year's time his mother delivered twin boys. Thus Narahari left to do penance in the holy town of Kashi.There, he had the fortune of meeting his guru Shri Krishna Saraswati. After learning from him, he started calling himself Shri Narasimha Saraswati. When he came back to his parent's town, he blessed his parents with freedom from the cycle of birth and death. He then took up a life of a wandering saint, attending to people's sufferings, and performing miracles to help the troubled. It was in these wanderings that he came to Narsinhawadi. Shri Narasimha Saraswati Swami resided in Narsimhawadi from 1422 to 1434, i.e., for twelve years.

Many were the learned who flocked to Him for the elucidation of intricate questions in scriptural knowledge. Many of them got their doubts clarified and attained Self-realization. This is no task to one who could uplift even the dull witted. After his mother got more children He covered His head with a piece of cloth, put on wooden sandals, covered His body with the ochre robe and wore a codpiece. Taking a staff in His hand, He set out from His home in joy to fulfill His mission which was to revive faith and uplift the people morally and spiritually.

On his way to Badrinath, Narahari reached the Holy Varanasi (Kashi) in the guise of a seeker after liberation. Lord Narahari, in accordance with Holy tradition, resorted to His Holiness Swami Krishna Saraswati as his Guru and from him took the vow of sanyas. Henceforth, He came to be known as Shri Narasimha Saraswati. He formally took the vow of lifelong celebacy. Thus he became a full-fledged sannyasi who has transcended the opposites of joy and sorrow and the limitations of a self-centered will. This World Teacher has laid down the tradition of sanyas for seekers after liberation.

Shri Narashimha Saraswati expounded the nature of sanyas to some and the meaning of the Vedas, which can secure the true objects of life (Purusharthas), to others. Then, he proceeded in his wanderings round the country in a clock-wise direction, along with his disciples. He had seven disciples and they were Baala, Krishna, Upendra, Janajyoti, Sadaananda, Madhava and Siddha. All have the title 'Saraswati' suffixed to their names.

He took holy dips in all the holy rivers along the way and reached the sacred place where the river Ganga joins the sea. From Benares he went to Badrika Ashram with his disciples. Then moving from place to place for the welfare of common people, he arrived at Ganga sagar, near Calcutta. Some Twenty years passed this way. Shri Narasimha Saraswati reappeared at his home to the wonder and joy of his family and town people, He blessed them all.

In the Guru Charitra the miracles performed by him are described. These miracles were meant to increase faith among people in a higher power and start them on the path of spiritual path.

Shri Narasimha Saraswati then went to Trumbakeshwar, Parli and Parli vaijnath. At Parli Vaijnath he did penance for one year and remained in seclusion. Afterwards he went to Audumbar and Amarapur near the confluence of the rivers Krishna and the Panchaganga. At Amarapur he stayed 12 years. This place was called "Nrisimhawadi" and later "Narsobawadi" by his affectionate disciples and devotees. From Amarapur he went to Gangapur and remained there for 24 years. During his stay there many astonishing incidents and miracles took place.

Shri Narasimha Saraswati was now considered as 'Siddha Purusha' (Perfect, almost Godlike being) with Divine powers of healing physical ailments and alleviating worries of his devotees. Hindus and Muslims used to come to him considering him their Sadguru.

When people were in utter despair, Shri Narasimha Saraswati brought about a religious and spiritual renaissance and restored their morale. The places where He stayed have become centres of pilgrimage viz., Narsobawadi, Audumbar and Gangapur. Gangapur is believed to be the abode of Lord Dattatreya. There is a holy hillock of Vibhuti (holy ash) from which devotees pick up the sacred ash as Prasad to

take home. This hillock has not been depleted, even though devotees have been taking away sacred ash for centuries.

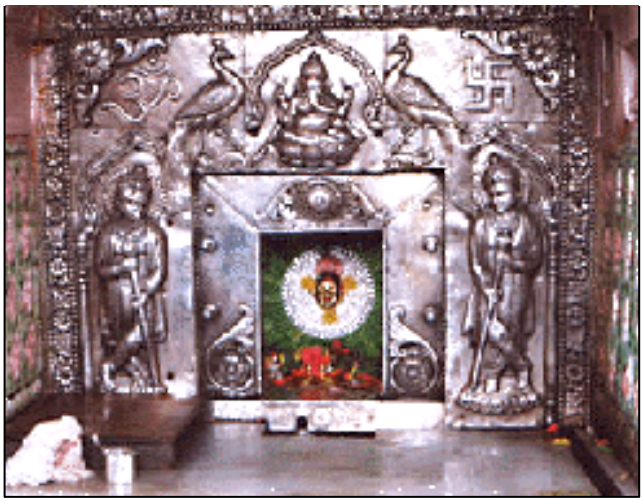
The atmosphere in all the three pilgrimage centers is sublime and devotees feel peaceful and spiritually uplifted. Miracles take place at Gangapur specially, even now.

About the Temple:

Swayambhoo Paduka of Lord Dattatreya is present in the main Temple. Annapurna Mandir, Janhavi Mandir, Ganapati Mandir, Maruti Mandir, Jeevantha Samadhi of Ramachandra Yogi who lived much before Narasimha Saraswati came to Narsobawadi, Narayana Swami Mandir, Kashikar Swamy Mandir, Gopalaswamy Mandir, Vittal Rukumai Mandir, Krishnaveni Mandir and Mouniswamy Mandir are also present in the vicinity of the Mandir.

The Temple dedicated to Lord Amareshwara is present at a distance of 1 Kilometer from the main Temple on the other side of the Panchaganga River.

Padukas of Sri Narasimha Saraswati at Narasobachi Wadi Temple:



Audumber Tree at Narsobachi Wadi Temple:

Narsobachi Wadi Temple:

Videos:

https://youtu.be/xYxtwRo0088

https://youtu.be/ad7HjH_7-h4

https://youtu.be/V0Lh1Oiwd20

Temple Timings:

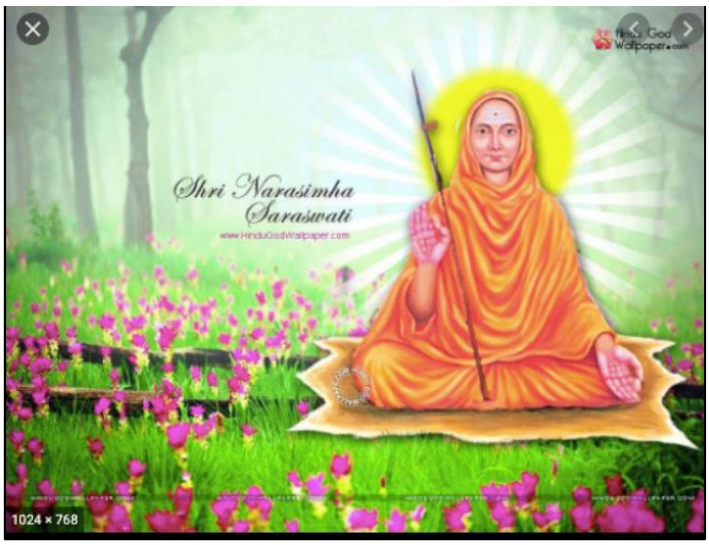
Morning 5:00 AM to Night 10 PM

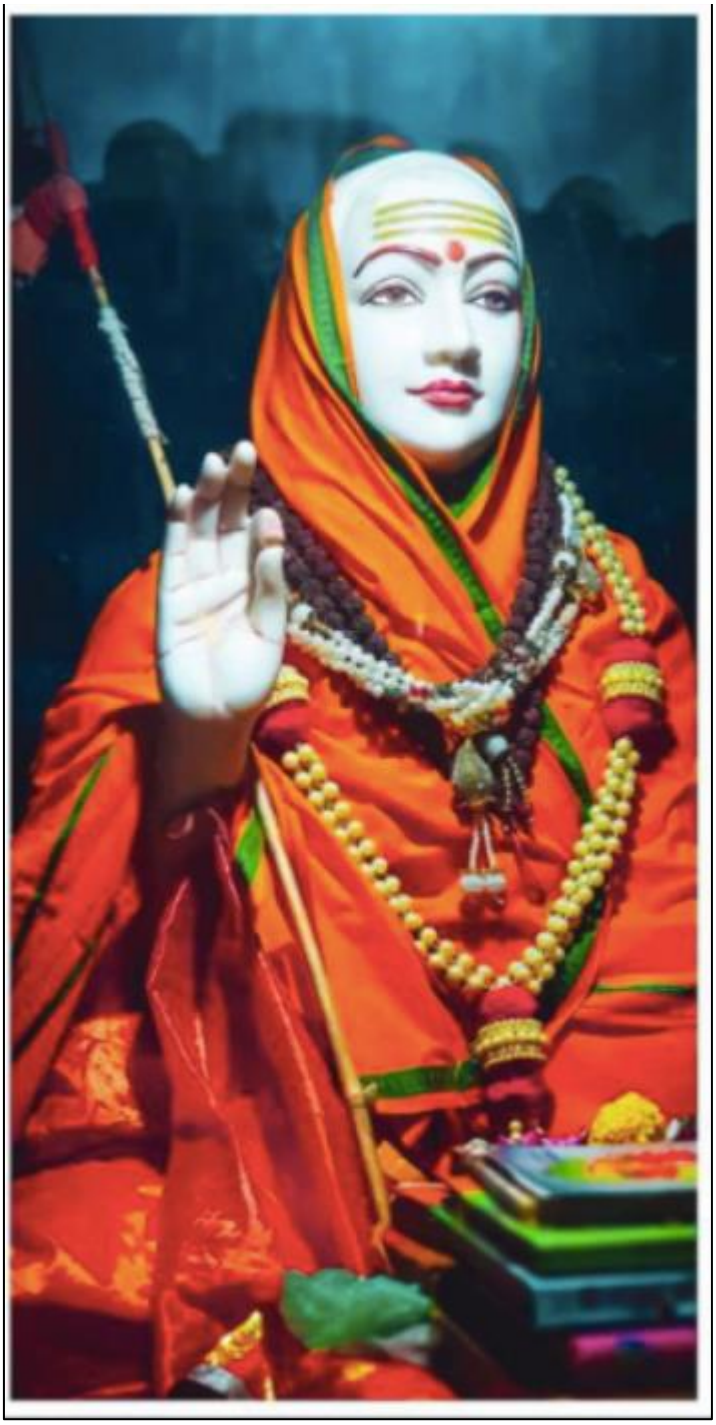
Daily Programmes in the Temple:

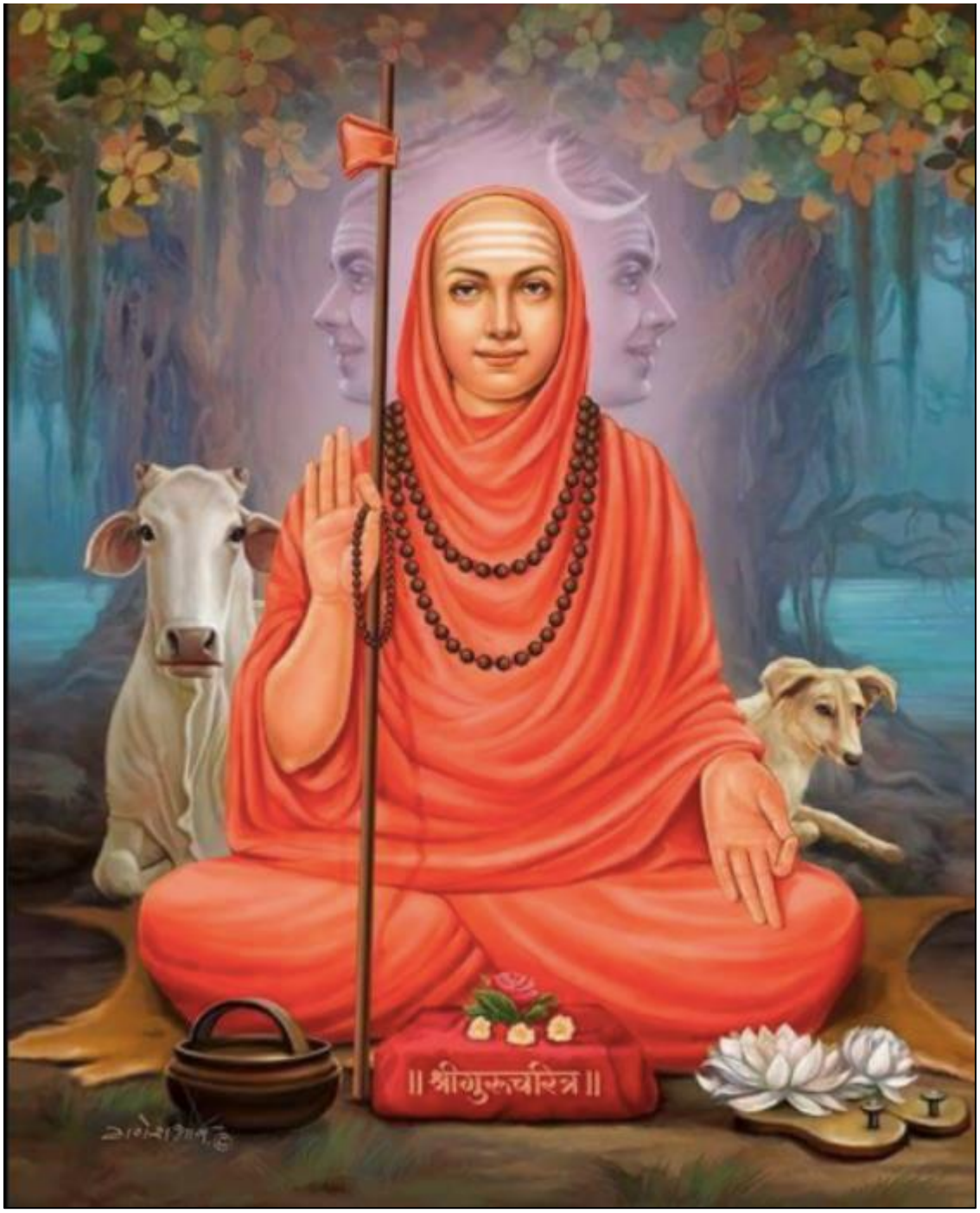
5:00 AM	- Paduka Pooja by Main Priest.
8:00 AM to 12:00 Noon	- Rudrabhishek.
12:30 PM to 1:30 PM	- Maha Pooja followed by Aarti.
3:00 PM to 4:00 PM	- Pavamana Sookta Parayana.
7:30 PM	- Dhoop Aarti.
8:00 PM	- Palanquin Procession.
10:00 PM	- Shej Aarti.

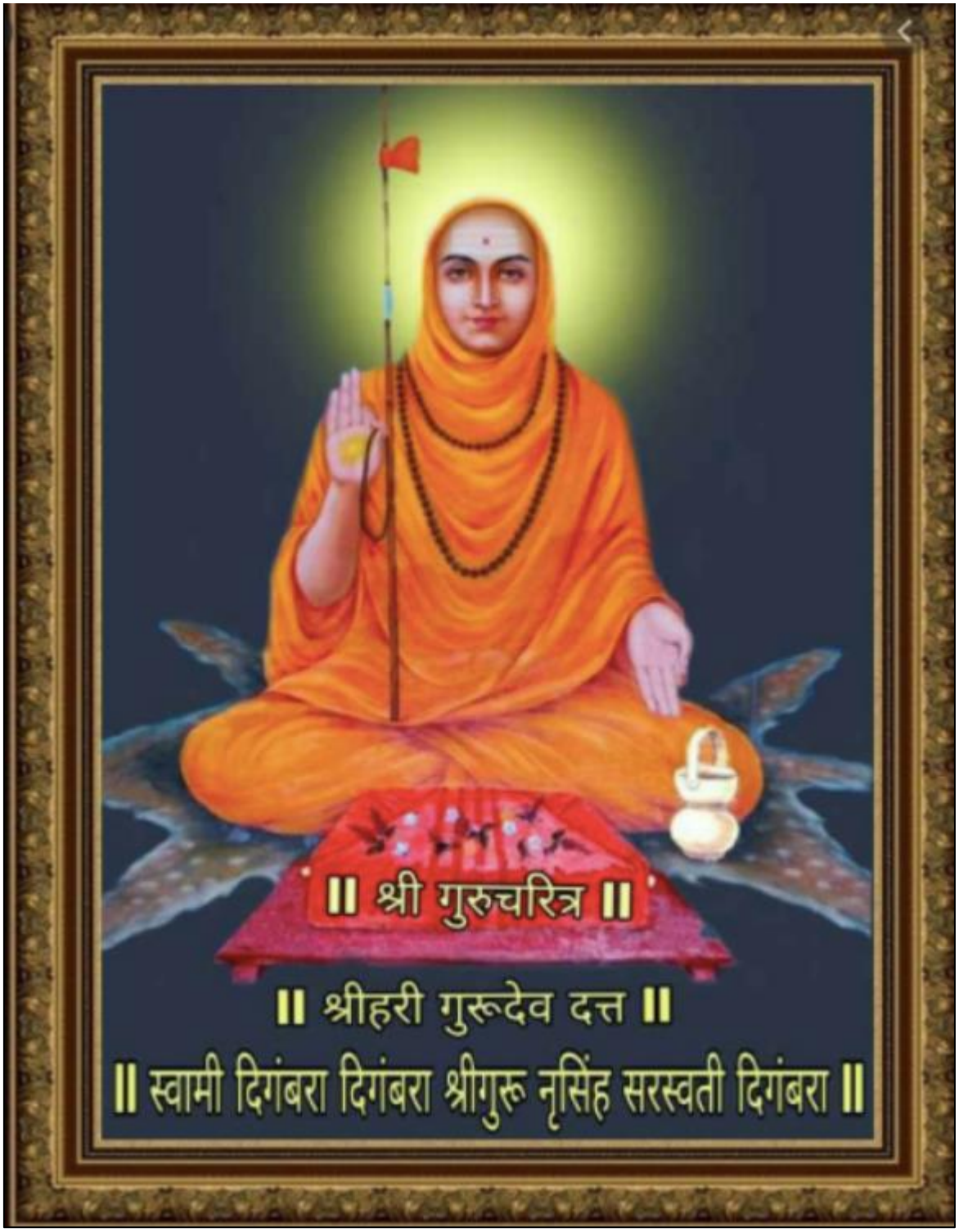
FaceBook pages: Sri Narasimha Saraswati:

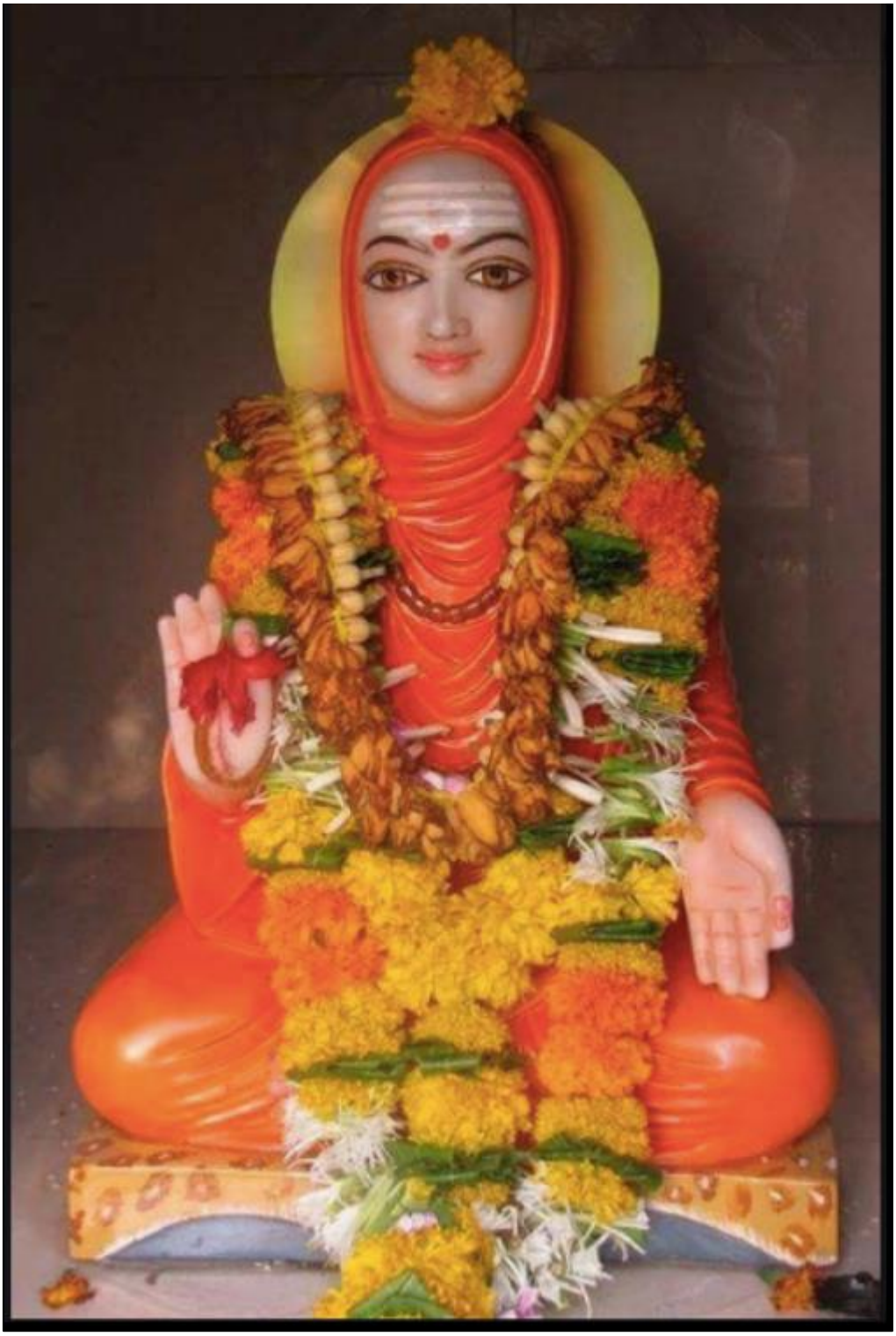
Photos:

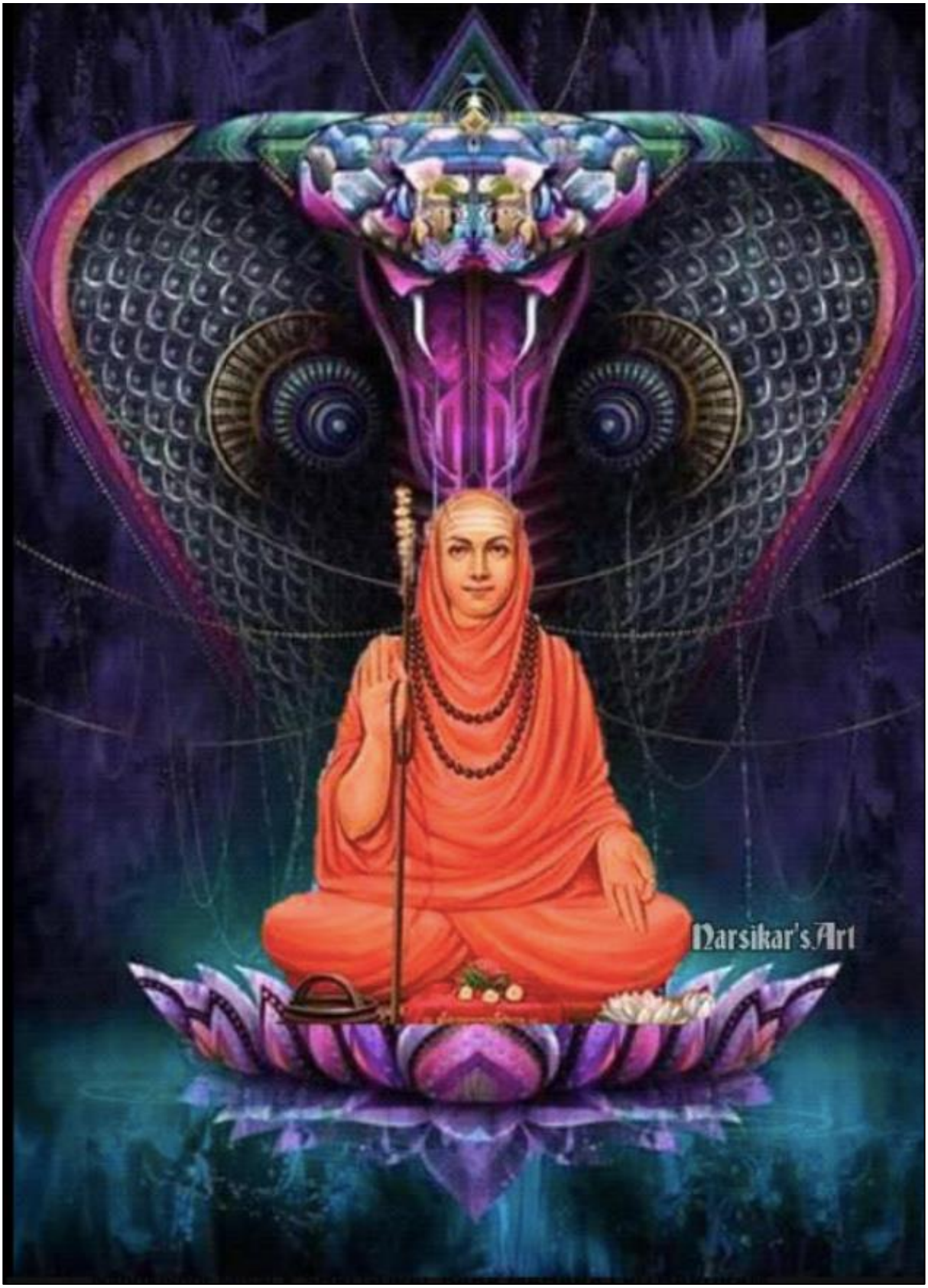


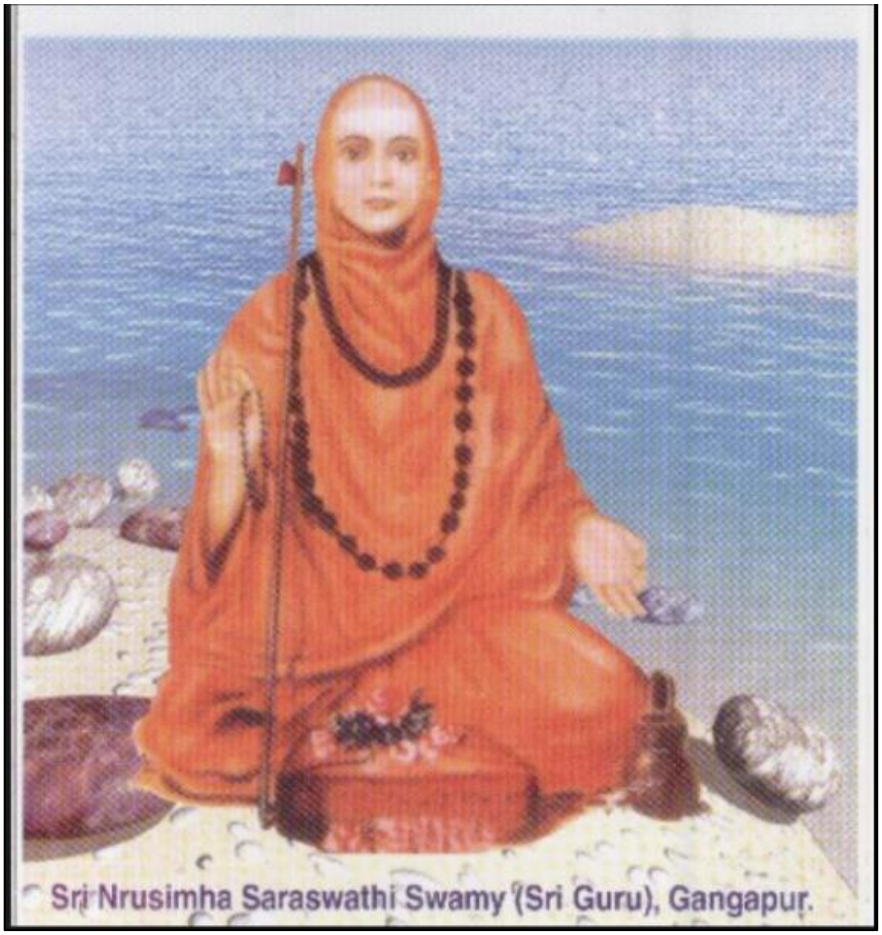



॥ श्रीगुरुचरित्र ॥


॥ श्री गुरुचरित्र ॥
॥ श्रीहरी गुरूदेव दत्त ॥
॥ स्वामी दिगंबरा दिगंबरा श्रीगुरू नृसिंह सरस्वती दिगंबरा ॥




Narsikar's Art



FaceBook page: Ganagapur:

Ganagapur ಗಾಣಗಾಪುರ ગાણગાપૂર ગાણગાપુર் is at
Ganagapur ಗಾಣಗಾಪುರ ગાણગાપૂર ગાણગાપુર்.
July 4 at 10:49 AM · Gulbarga ·
Temple will be open for Darshan to all public from 05/July/2021 after Covid 2nd wave with only Darshan not for any Poojas.
Regards
Vallabh Pujari
9496456789... See More
Shreepad
Vallabh
Digambara
www.ganagapura.com

Videos:

Today's live Datta Rathotsava from Nirgun Math Dattatrey Temple Ganagapur:

https://fb.watch/v/MFEE6wBA/

Guru Pournima Vyaas Pooja at Nirgun Math ShreeKshetra Ganagapur 23/July/2021-Part-1:

https://fb.watch/v/3FGYMolHE/

Guru Pournima Vyaas Pooja at Nirgun Math ShreeKshetra Ganagapur 23/July/2021...Part-2:

https://fb.watch/70TdQFOFY8/

Guru Pournima Vyaas Pooja at Nirgun Math ShreeKshetra Ganagapur 23/July/2021...Part-3:

https://fb.watch/v/1WGUDhvAC/

Shree Shri Mahalakshmi Shreesukta havan Yaag at Shree Kshetra Ganagapur for the welfare of all devotees and mankind and for eradication of COVID-19 and to get financial gain across all mankind:

https://fb.watch/v/4hNYNveAx/

Shree Dhanvantari Maha Vishnu havan Yaag Yaag at Shree Kshetra Ganagapur for the welfare of all devotees and mankind and for eradication of COVID-19 and to get good health across all mankind:

https://fb.watch/70Tm6iwc6S/

Shree Datta Yaag at Shree Kshetra Ganagapur for the welfare of all devotees and mankind:

https://fb.watch/v/3hTZwUaTg/

23/July/2021 Guru Pournima Darshan Shree Kshetra Ganagapura Vyas Pooja flower decorations:

https://fb.watch/70TuP2KuGH/

Ganagapur live darshan:

https://fb.watch/v/1RNzPCcgx/

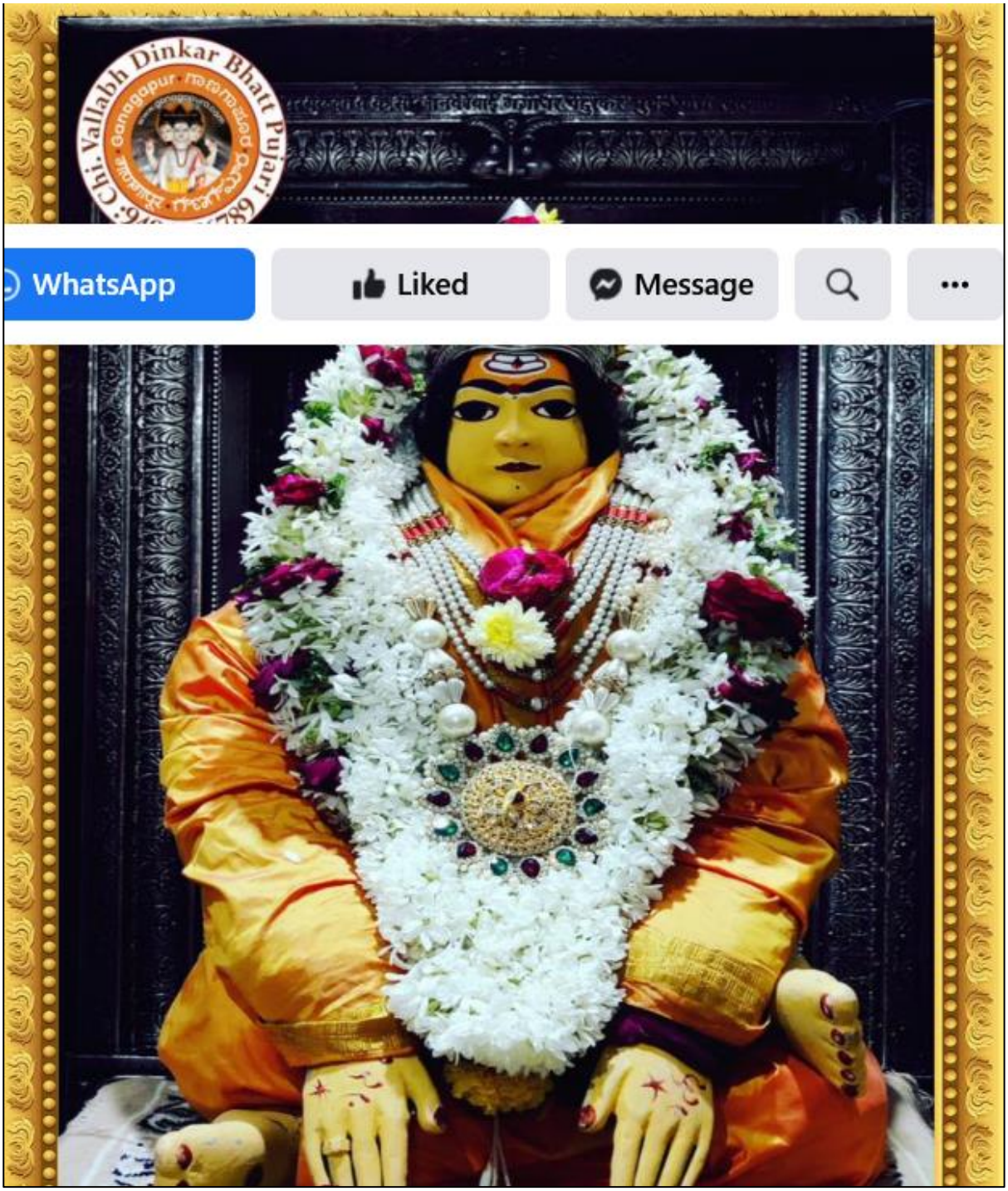
Sangam place, Audumbar Tree Darshan,Shree Kshetra Ganagapur:

https://fb.watch/v/2ZkykGv9L/

Today's (July 9) Annadan, Bhiksha, Madhukari at Shree Kshetra Ganagapur:

https://fb.watch/v/3jQpM7ZWV/

Utsav murthy:



Today's Indukoti Pradakshina Arati at Shree Kshetra Ganagapur Nirgun Math Dattatreya temple 24/June/2021:

https://fb.watch/v/QqDT6rAP/

Today's Indukoti Pradakshina Arati at Shree Kshetra Ganagapur Nirgun Math Dattatreya temple 22/June/2021:

https://fb.watch/v/3CaPtoKhC/

Today's Indukoti Pradakshina Arati at Shree Kshetra Ganagapur Nirgun Math Dattatreya temple 21/June/2021:

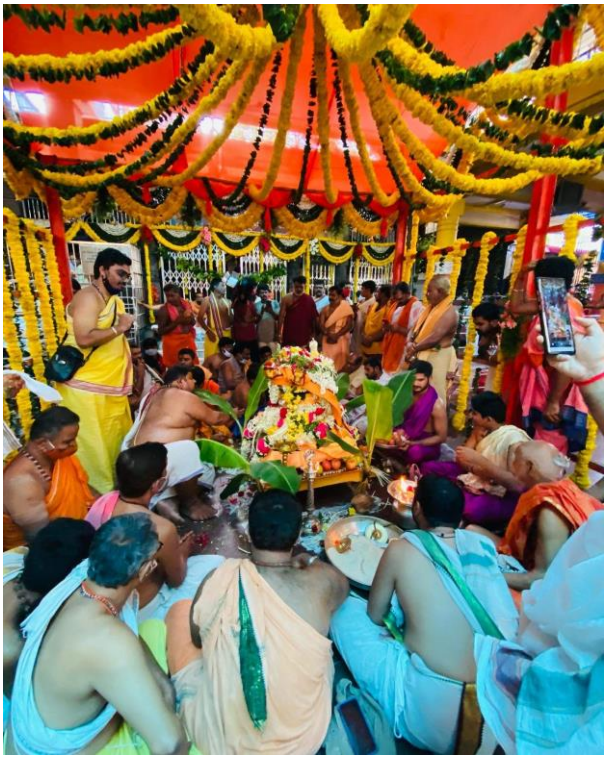
https://fb.watch/v/2bWIFxWF3/

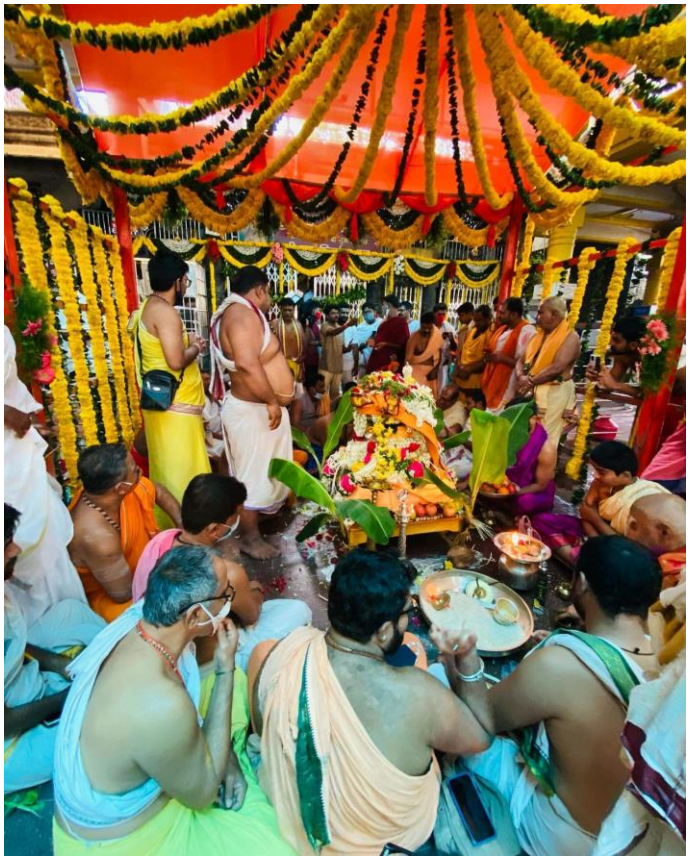
Today's Indukoti Pradakshina Arati at Shree Kshetra Ganagapur Nirgun Math Dattatreya temple 08/June/2021:

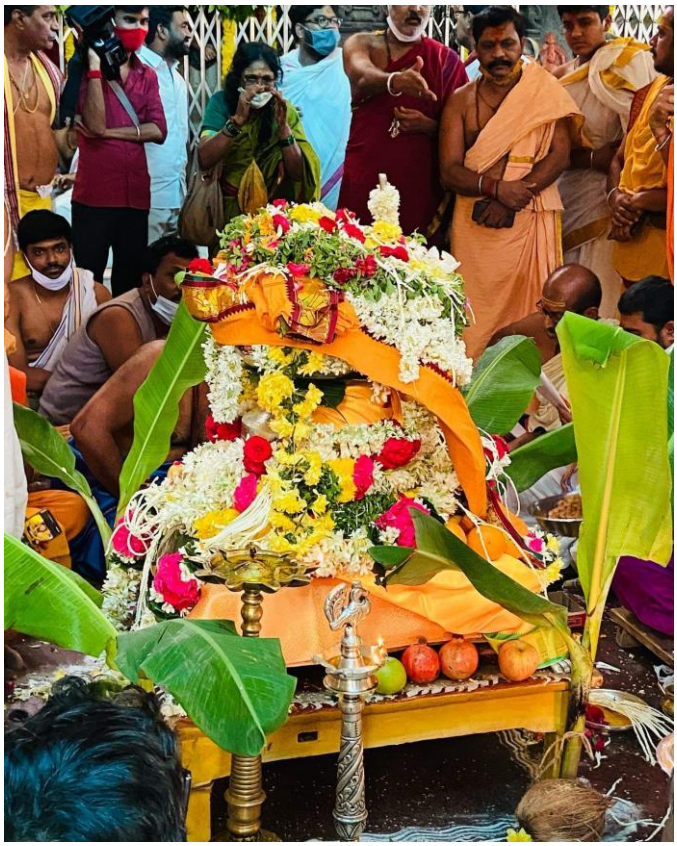
https://fb.watch/v/6N9JI6TV4/

Ref: FaceBook page--Ganagapur Darshan:

Gurupoornima Photos:







Facebook page—Ganagapur Darshan:

Videos:

Ganagapur darshan:

https://www.facebook.com/333653258020161/videos/4397861646899876

Instagram video:
https://www.facebook.com/333653258020161/videos/4127319717387539

Instagram video:
https://www.facebook.com/333653258020161/videos/468736261178526

Other videos:

Shri Datta parikrama:
https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=video&cd=&cad=rja&uact=8&ved=2ahUKEwj0zoGQxYXyAhUbyGEKHZZUA98QuAIwBXoECAYQCA&url=https%3A%2F%2Fkzclip.com%2Fvideo%2FpEdbxE8Qm5E%2Fshri-datta-parikrama-24-places-of-dattatreya-%25E0%25A4%25B6%25E0%25A5%258D%25E0%25A4%25B0%25E0%25A5%2580%25E0%25A4%25A6%25E0%25A4%25A4%25E0%25A5%258D%25E0%25A4%25A4-%25E0%25A4%25AA%25E0%25A4%25B0%25E0%25A4%25BF%25E0%25A4%2595%25E0%25A5%258D%25E0%25A4%25B0%25E0%25A4%25AE%25E0%25A4%25BE-%25E0%25A4%25A6%25E0%25A4%25B0%25E0%25A5%258D%25E0%25A4%25B6%25E0%25A4%25A8.html&usg=AOvVaw0ZKXvb08EMyO_0p151Tq-V

Yatradham: Narasimhawadi:
https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=video&cd=&cad=rja&uact=8&ved=2ahUKEwj0zoGQxYXyAhUbyGEKHZZUA98QuAIwAnoECAQQBg&url=http%3A%2F%2Fnecfilm.com.tr%2Fq7pkrj%2Fyatradham.html&usg=AOvVaw3Zc96j3rEdzvygggAVVJTX

Saiamritadhara—Narasimhawadi:
https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=video&cd=&cad=rja&uact=8&ved=2ahUKEwj0zoGQxYXyAhUbyGEKHZZUA98QuAIwAHoECAcQCQ&url=http%3A%2F%2Fsaiamrithadhara.com%2Fkolhapur.html&usg=AOvVaw1czXdvUaNuDQUucTjfXV18

Cyberspaceandtime---Narasimhawadi:
https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=video&cd=&cad=rja&uact=8&ved=2ahUKEwj0zoGQxYXyAhUbyGEKHZZUA98QuAIwAXoECAIQCA&url=http%3A%2F%2Fcyberspaceandtime.com%2FJXc3ereizNg.video%2Brelated&usg=AOvVaw28BAok5ovo0Ut8RFzjiR8n
Karanja—birthplace of Narasimha Saraswati:
https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=video&cd=&cad=rja&uact=8&ved=2ahUKEwijjvmNxoXyAhXFGKYKHcAQD2cQuAIwAnoECAMQBg&url=https%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3Dmx1M54mQuQg&usg=AOvVaw0v6fpqrY7RHNBYU6m-8EFR

Narasimhaswamy- devotional songs:
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Hinduscriptures.com—Narasimha Saraswati:
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Narasimha Saraswathy—birthplace:
https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=video&cd=&cad=rja&uact=8&ved=2ahUKEwijjvmNxoXyAhXFGKYKHcAQD2cQuAIwAHoECAcQBg&url=https%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3DoPHtM53zB2o&usg=AOvVaw2O9YF5iMtKZGOI8qNzgE8z

Download link for Sri Gurucharitra (English):

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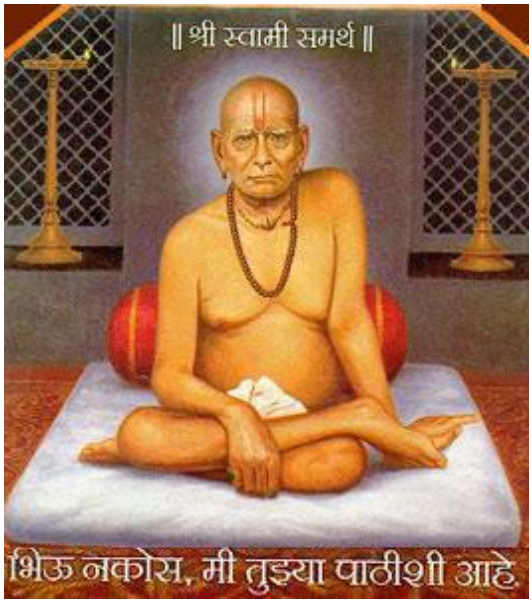
Famous Datta Peethas of India-Part-IV

Compiled by: M. Thirumaleshwar

Shri Swami Samarth of Akkalkot



Ref: Wikipedia

Quotation:

Do not have fear, I shall always be with you - भिऊ नकोस, मी तुझ्या पाठीशी आहे[5]

ShreeSwami Samarth, also known as Swami of Akkalkot[5][6] is considered the fourth avtaar of Lord Dattatreya. He was 6 feet tall. He is a widely known spiritual figure in various Indian states including Maharashtra.[7] He lived during the nineteenth century.

Swami Samarth traveled all across the Indian subcontinent and eventually set his abode at Akkalkot, a village in present-day Maharashtra. He is thought to have initially arrived at Akkalkot on a Wednesday, during either September or October in 1856. He resided at Akkalkot for close to 22 years.

His parentage and origins remain obscure. Some other Indian saints and spiritual figures including Sai Baba of Shirdi and Gajanan Maharaj of Shegaon also have similarly unknown origins. According to legend, once when a disciple asked Swami a question about his birth, Swami responded that he had originated from a banyan tree (*vata-vriksha* in Marathi). On another occasion, Swami had said that his earlier name was Nrusimha Bhan.

Legend

Swami Samarth is widely considered to be the fourth (third in physical form) incarnation of Dattatreya, an Indian monk, mystic and Hindu deity. He is also believed to be a reincarnation of Narasimha Saraswati,[8][9] another earlier spiritual master of the Dattatreya sect.

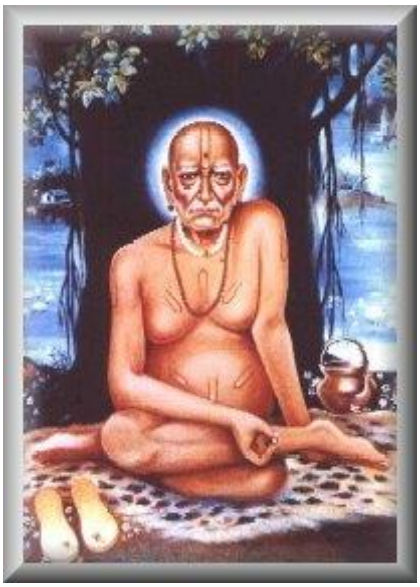
Life

According to Swami Samarth himself, he had originally appeared in the Kardali forests near Srisailam, a Hindu holy town in present-day Andhra Pradesh. He might have moved through China, Tibet and Nepal during his travels across the Himalayas and its adjacent regions. He is also believed to have visited various Indian regions such as Puri, Varanasi (also Kashi), Haridwar, Girnar, Kathiawar and Rameswaram. He might have also briefly lived at Mangalvedha, a town near Pandharpur in present-day Solapur district, Maharashtra. He finally settled at Akkalkot.[10][9]

Swami Samarth is also believed to have visited Maniknagar, Karnataka to meet Manik Prabhu, an Indian saint and mystic considered to be another incarnation of Dattatreya.[11] According to the *Shree Manik Prabhu Charitra* (biography), Swami resided at Maniknagar for around six months. During this period, Manik Prabhu and Swami Samarth often sat under a cluster fig tree (*Audumbar* in Marathi*)* and had conversations on profound spirituality. It is claimed that Swami Samarth regarded Manik Prabhu as a brother.[12]

Swami Samarth probably arrived at Akkalkot in 1856 on receiving an invitation from Chintopant Tol and then stayed on the outskirts of the town for about 22 years. He usually lived at the residence of his disciple Cholappa, where his shrine is presently located.

A common mantra commemorating Swami Samarth is read as "*Aum Abhayadata Shree Swamisamarthaya Namaha*". His biography known as *Shree Guruleelamrut* was authored by Sant Wamanbhau Maharaj.



Swami Samarth temple, Sarasbaug, Pune

Videos:

Akkalkot Swami Samarth--full movie:
https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=video&cd=&cad=rja&uact=8&ved=2ahUKEwiczr7d94fyAhUWD94KHeGpDlEQuAIwAHoECAcQBg&url=https%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3DCzig6mhOSYA&usg=AOvVaw0pKBcBi2U0ULD4drwXqebq

Swami Samarth Jap:
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Akkalkot Sri Swami Samarth Darshan:
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Palki of Sri Swami Samarth:
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Tribute to Sri Swami Samarth:
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Palki of Sri Swami Samarth:
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Sri Swami Samarth:
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Akkalkot Sri Swami Samarth songs:
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Sri Swami Samarth Aarti:
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Sri Swami Samarth temple, Akkalkot:
https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=video&cd=&cad=rja&uact=8&ved=2ahUKEwjFrOyn-YfyAhW5yosBHVAXARg4ChC4AjADegQIDxAG&url=https%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3Ds5rYSq1eVRY&usg=AOvVaw3FSQLd9CXy5qxUkjcxN0I4

Akkalkot Shri Swami Samartha---Marathi movie:
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Swami Samarth Maharaj temple, Akkalkot --- teerthayatra:
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Akkalkotacha Raja---sung by Suresh Wadkar, Anuradha Paudwal:
https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=video&cd=&cad=rja&uact=8&ved=2ahUKEwjFrOyn-YfyAhW5yosBHVAXARg4ChC4AjAMegQIDhAG&url=https%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3D26KtClbATpA&usg=AOvVaw2SYzAkScwO79_k6FeEkWCx

Ref: swamisamarth.com

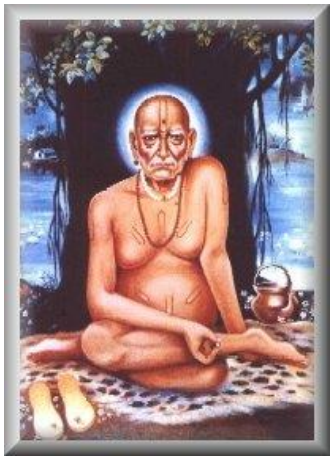
Akkalkot Niwasi Shree Swami Samarth Maharaj

Shrimad Nrusimha Saraswati – Incarnation of Lord Dattareya

In a place called Karanja Nagar (Karnataka State) in Southern India, there lived a pious Brahmin couple, Madhava and Ambabhavani, in the 13th century.

Asceticism

To this God-fearing & religious couple, was born a son around 1275 A.D. This child was the incarnation of Lord Dattatreya and came to be known as the great sage Shrimad Nrusimha Saraswati. The child was unique in the sense that, he was chanting only ‘Aum’ (the Hindu holy chant) since his birth. The parents were concerned about his dumbness till his ‘Vratabandha’ (the sacred thread bearing ceremony), when this child was merely eight years old, he started reciting all the four Vedas (the Holiest Hindu scriptures) to the great astonishment of all the learned people.



After the aforesaid incident, the child left for Kashi (Uttar Pradesh State, Northern India) for Tapas [penance]. Pleased with his rigorous tapasya [penance], a learned ascetic named Shree Krishna Saraswati Swami, initiated him into Sanyasashram (Ascetism) and gave him the name, Shrimad Nrusimha Saraswati.

Biography

The biography of Shrimad Nrusimha Saraswati “Shree Gurucharitra”, gives us the details of his work in guiding the devotees and the various miracles he performed to help the devotees. He stayed at Ganagapur (Karnataka State, Southern India) for a long time and then gave his “Nirguna Padukas” to his disciples and devotees, before leaving for the Kardali forests to perform Tapas [penance]. His disciples prepared a floating seat of flowers for him on which he sailed against the current of the river Patalganga and disappeared.

Rigorous Penance

He performed rigorous tapasya [penance] on the Shree Shail mountain in the Kardali forests for nearly 150 years. After this he took an extensive pilgrimage, covering even places, now known as Jawa, Sumatra, Indonesia, China, Japan, Australia etc., relieved many people from their miseries, and guided them on the spiritual path. Finally, he came to the ranges of Himalayas where he enlightened many devotees. Later he sat under a Deodar tree for tapasya [penance]. This Tapasya [penance] in the Himalayas lasted for nearly 250 years, but a woodcutter unknowingly axed the anthill enveloping the body of Shrimad Nrusimha Saraswati. This resulted in the break in Tapasya [penance] and Shrimad Nrusimha Saraswati then left for an extensive travel throughout the Indian sub-continent guiding the devotees.

Akkalkot Niwasi Shree Swami Samarth

During this travel, he became popular by various names at various places. Thus at one place he was known as Chanchal Bharati and at another place he would be called Digambar Swami. As he travelled and stayed at various places, he became the Guru (preceptor) of many great souls like Shree Ramkrishna Paramahansa, Shree Saibaba of Shirdi, Shree Shankar Maharaj, Shree Gajajan Maharaj of Shegaon etc. Finally he settled down at Akkalkot (Maharashtra State) and stayed there for 24 years from 1854 A.D. to 1878 A.D. and thus came to be known as the Akkalkot Niwasi Shree Swami Samarth Maharaj (the great sage of Akkalkot).

Here he enlightened many disciples, such as Shree Dev Mamledar, Shree Balappa Maharaj, Shree Cholappa Maharaj, Shree Nrusimha Saraswati Maharaj of Alandi, Shree Ramanand Beedkar Maharaj of Pune etc.

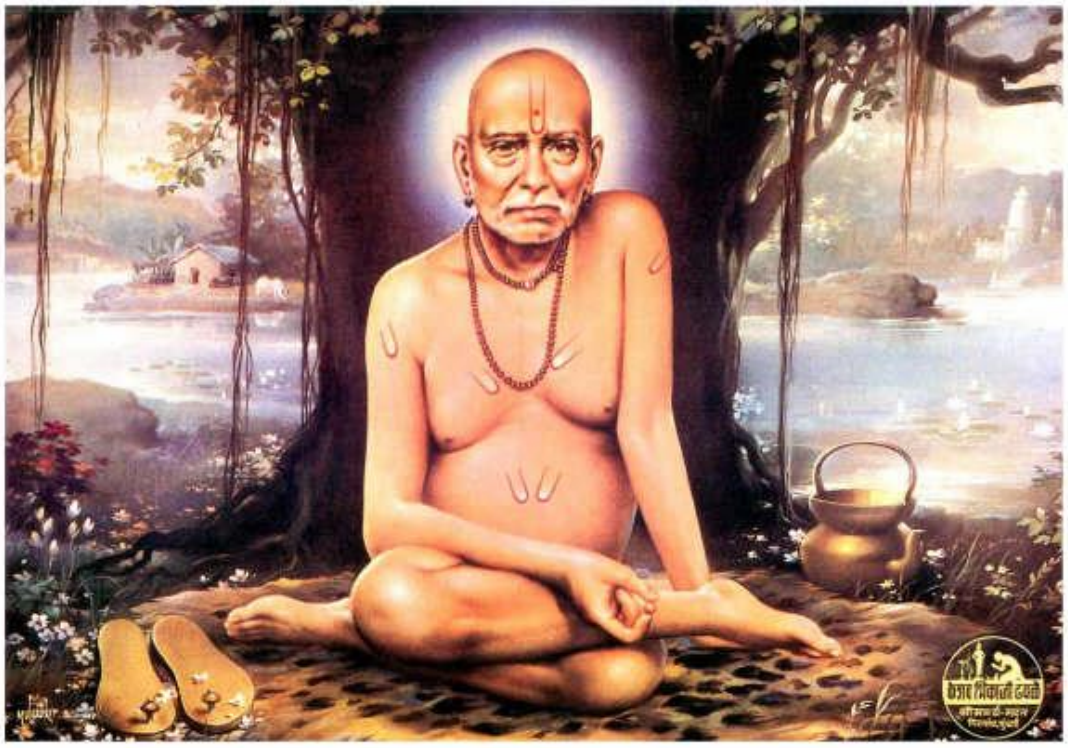
Mahasamaadhi

On April 30, 1878 (Chaitra Vadya Trayodashi of Hindu year 1800) after nearly 600 years of the incarnation, the great sage adopted MahaSamadhi [the last conscious communion with God] under his favourite Banyan tree.

Devotees still experience his divine presence and feel reassured because of his quote “I have not gone, I am still present”.

Ref: shreeswami.org:

Shree Swami Samarth



Shree Swami Samarth of Akkalkot

Believed to be an incarnation of Shri Dattatreya the name of this spiritual master, popularly called **Swami Samarth**, is a household word in Maharashtra and the region around. As this Perfect Master chose to reside at a place called Akkalkot for 22 years

where he took Mahasamadhi (left his mortal body) in 1878, he is also known as the **Maharaj of Akkalkot**, Akkalkot is situated in district Solapur of Maharashtra state of India.

For the devotees of Shri Shirdi Sai Baba, it would be inspiring to learn about the life and deeds of 'Swami Samarth'. A comparative picturisation of the lives of these two great Saints, i.e. Swami Samarth and Shri Sai Baba of Shirdi would establish a surprising amount of commonness in their lives and deeds which includes their methods of teaching, the universality of their approach and the miracles they performed. Even a critical approach by a non-conformist would ultimately lead to the assertion that the over-all role of these two spiritual masters during the second half of the nineteenth century was similar, if not same. One, who is capable of making finer spiritual analysis, would be faced with a bewildering reality.

The reality is that Swami Samarth and Shri Shirdi Sai Baba were the manifestations of the same Divine Spirit in two gross bodies.

Many published writings on both these Saints by different writers authenticate about the interaction between these two Sadgurus both in the gross, and the subtle planes. **Just before Mahasamadhi, Swami Samrath advised one of his disciples to worship Shri Sai at Shirdi saying that he (the Swami Samarth) would stay at Shirdi in future.**

The early life of Swami Samarth like that of Shri Shirdi Sai Baba is shrouded with mystery. For that matter, even Shri Shirdi Sai Baba's advent and early life has not been established. Yet it does not really matter for those who have faith in Him and continue to experience his benevolence in different ways. How does it matter if Christ was born of a virgin mother! He took the pain of the suffering humanity and led them in the path of spirituality. That is what the world needs.

Shri Narasimha Saraswati, about three centuries before the advent of Swami Samarth is believed to be the earlier incarnation of Shri Dattatreya. The **'Guru Charitra'** one of the most famous books gives lot of information about Him. As per the most popular belief, **Shri Narasimha Swami**, after helping and spiritually uplifting a large number of people over a few decades, went away to the Himalayas for penance and went into Samadhi. In the Samadhi state He remained for about **three hundred years**. With the passage of time a huge anthill grew over him and he was lost to the outside world. One day accidentally a woodcutter's axe fell on the bushes grown around the ant hill. He was shocked to find blood stains on the blade of the axe. He cleared the anthill and Lo, he found a Yogi in meditation. The Yogi slowly opened his eyes and consoled

the dumbfounded woodcutter saying that it was the Divine Will for Him to re-appear in the world to resume His mission. **This Yogi, in his new role came to be known as Swami Samarth.**

Prior to his settlement at Akkalkot, Swami Samarth visited far and wide. While moving in the Himalayan region he visited China. Thereafter, he visited places like Puri, Benaras, Hardwar, Girnar, Kathiawad and Rameswaram in the South. He also stayed at Mangalvedha, a town near Pandharpur in Solapur district Maharashtra, which had been inhabited earlier by famous saints like Domojipant and Chokhamela. **He came to Akkalkot in 1856** where he continued his physical existence for **22 years**. He came to Akkalkot on the invitation of one Chintopant Tol and stayed at a place on the outskirts of the town.

What we call miracles are the normal ways of functioning of the God realised ones. The Risaldar of that area, a Muslim person, wanted to test the Swami by offering him a 'Chilum' (an earthen smoking pipe) without tobacco in it and asked him to smoke. Swami Samarth started smoking the empty Chilum after lighting it as if nothing had happened. Realising him to be an advanced spiritual person, the Risaldar apologised and made arrangements for his stay in the house of one **Cholappa**. It is in this small house that Swami Samarth lived upto his last.

Soon, the name of Swami Samarth as a Spiritual Master spread all around and devotees came for taking his blessings. The ordinary people did not understand many of his gestures and mystic statements, which he used to make cryptically, although their meanings became apparent on later dates.

He treated Muslims, Christians and Parsees all alike. His Kindness was always bestowed on the poor, needy and the people at the lowest rung of the society. **Both Hindus and Muslim festivals like Dusshehra and Moharram etc. used to be celebrated by Him. As in Shirdi, Thursday became a special day of celebration at Akkalkot.** Like Shirdi Sai Baba, Swami Samarth of Akkalkot was fond of mass feeding. Once, on his visit to a place called Rampur, a devotee named Rawaji, to celebrate his visit, cooked food for 50 people. However, hearing the news of Swami Samarth's arrival hundreds of people from the neighbouring villages started rushing to the village. Seeing such a large number of people at his doorstep Rawaji became visibly panicky. Moved by his plight, Swami Samarth asked Rawaji to get some empty baskets. When the baskets were brought from the market, idols of all the deities like Khandoba, Annapurna, etc were put in them and food materials like chapatis (bread) etc. were piled over them. Bawaji and his wife were asked to carry these baskets and take three rounds around the Tulsi plant. After that, they were asked to serve food

from these baskets to the guest without looking into them. When food were being served, Rawaji and his wife were amazed to see that the baskets never exhausted even after a few hundred people had been served. **After all the people who had come finished their meal, Swami Samarth took his meal. This is known as 'Annapurna Siddhi'.**

Swami Samarth had the capacity to read the minds of all the people coming to him and also was able to know about their past and future. Baba Saheb Jadhav, one of his great devotees one day came to meet the Master. Seeing him suddenly Swami Samarth said "Oh Potter! There is a summon coming in your name". The potter being in the close circle of Swami Samarth understood the meaning of this sentence and begged of the Swami to save him from the approaching death so that he could continue to serve him (the Master). Moved by his devotion Swami Samarth looked-up towards the sky and muttered something as if he was addressing to someone who was invisible. Suddenly, he pointed his hand towards a bull passing nearby and said in a loud voice "go to the bull". In the presence of a large number of devotees, the bull instantly fell dead. Jadhav, with a fresh lease of life, devoted himself totally to the service of Swami Samarth thereafter. Similarly, **An European engineer from Solapur visited the Swami with the earnest hope of having a son. As he approached Swami Samarth, the latter just looked at him and told that he would have a son within a year. That is what exactly happened.**

The Sadgurus or the Spiritual Masters always endeavors to change the quality of men that encounter them. Besides bestowing material benefit, they try to uplift them spiritually. Once a Jewish doctor, who was working as an eye specialist in the J.J. Hospital, Bombay met Swami Samarth. The doctor was very proud of his professional competence. Seeing him Swami Samarth asked "tell me doctor, how many of the eye patients you have treated have lost their eye sights for ever"'. This sentence made a tremendous impact on the doctor. He realised that many people had lost their sights forever even if they had been treated by him. His ego immediately vanished and thereafter he became a devotee of Swami Samarth. After retirement the doctor settled-down at Akkalkot and served the Master till his last.

It is said that a touchstone can convert an ordinary metal to gold. The Spiritual Masters are such touchstones that they can convert any ordinary metal not to that of gold but to that of a touchstone. They are capable of giving spiritual life to any person in a fraction of a second by a touch, a look, a word or even by a mere thought. A person like Ramanand Bidkar who had lived an immoral life for a long period was converted to a Saint called Bidkar Maharaj by the kind grace of Swami

Samarath, who by one grace i.e. **Drishti Diksha** evolved him spiritually. **Under his guidance Sri Balappa Maharaj, Shri Gangadhar Maharaj, Sri Gajanan Maharaj and many others rose to spiritual eminence and contributed a lot to the society.**

After serving the poor, curing the sick and helping the spiritual seekers over a few decades, Swami Samarth one day suddenly announced that the time had come for him to go out of his physical existence. By Hindu calendar It was Chaitra Sudha trayodasi, Shaka 1800 i.e. **the year 1878 AD Tuesday at 4 PM**. At this time he seated himself in Padmasana (Lotus Posture) and uttered his last words – **"No one should weep I shall always be present at all places and I shall respond to every call of the devotees"**. Shri Sai Baba of Shirdi had also said exactly the same thing before his Mahasamadhi.

Just before he had left his gross body, one devotee named Keshav Nayak who was emotionally charged, asked "Maharaj, since you are going, who will give us protection?". Swami Samarth gave him a pair of his sandals to worship. He told him **"In future I will be staying at Shirdi in district Ahmednagar"**. Another devotee, Krishna Ali Bagkar decided to go to Akkalkot and worship the padukas of Swami Samarth. Thereafter he got a dream appearance of Swami Samarth who told him **"Now I am staying at Shirdi, go there and worship me"**. Bagkar went to Shirdi where he stayed for six months. Later, when he wanted to take leave of Shri Sai and go to Akkalkot again **Shri Sai told him "what is there in Akkalkot, Maharaj of Akkalkot is staying here"**. Bagkar realised that there is no difference between Swami Samarth and Shri Sai Baba of Shirdi as he recalled his earlier dream.

The divine game (leela) of Swami Samarth did not end with his Maha Samadhi (shedding his mortal coil). His devotees continue to experience the miracles of his visible and invisible help even till today. It is exactly like the experience received by the devotees of Sai Baba of Shirdi after his Mahasamadhi in 1918. Many people have authenticated his appearance in physical form before them. These people are not the faith-blind rural folk. Many of them are well educated people like doctors, educationists etc. For example, Dr. S.V.Marathe, a private medical practitioner of Pune once underwent treatment in a chest Hospital at a place called Aundh in 1964. Many of his friends were anxious to come and visit him. At this juncture, Swami Samarth appeared before many of his friends in a dream and gave the same message to all of them. He asked them not to worry about Dr.Marathe, as he was under His (Swami Samarth's) protection and also not to come to Aundh.

Hundreds of devotees continue to have miraculous experience about the Perfect Master even today. But his miracles and those of Shri Sainath are so alike that

one would be drawn to the conclusion that they are not two masters but are one, and the ONLY ONE TRUTH.

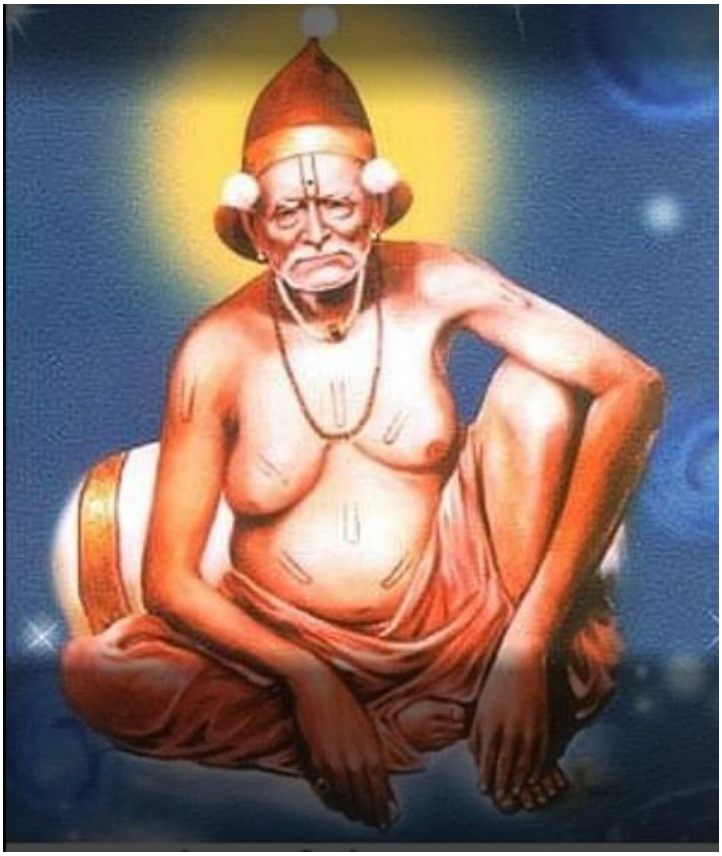
Video:

Akkalkot darshan:

https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&cad=rja&uact=8&ved=2ahUKEwiM-ZTF-ofyAhXeDnIKHfOJCiAQuAIwEnoECBcQBg&url=https%3A%2F%2Fwww.youtube.com%2Fwatch%3Fv%3DdDkiyo5NPQA&usg=AOvVaw3QVZ3vyZ0BnaVxFxlROHqL

Ref: tripadvisor.in:

Photos:



ब्रह्मांड नायक

यात्री निवास

॥ श्री स्वा र्थ समाधी मठ ॥

श्री वटवृक्ष स्वामी महाराज देवस्था
भक्त निवास
कार्यालय

ॐ ।।श्री स्वामी समर्थ।। ॐ
HUNDI

ॐ ।।श्री स्वामी समर्थ।।
कृपया देणगी रक्कम
दानपेटीत टाकावी अथवा
रिसर देणगी चावडी करावी.

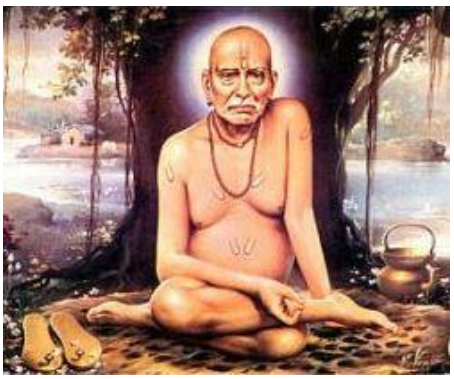
Audumbara Tree

Ref: thekundaliniyoga.org:

Appearance as Shri Swami Samarth at Akkalkot

Shrimad Narasimha Saraswati stayed in Samadhi and emerged from samadhi because a woodcutter accidentally cut through a tree and hit Shrimad Narasimha Saraswati (now Sri Swami Samarth). This awakened Shrimad Narasimha Saraswati from the prolonged samadhi. After emerging from samadhi Shrimad Narasimha Saraswati traveled all over the country. (The divine personality of Shrimad Narasimha Saraswati is now known as Shri Akkalkot Swami Samarth.)

During Shrimad Narasimha Saraswati's travel, he became popular by various names at various places. Thus at one place he was known as Chanchal Bharati and at another place he would be called Digambar Swami.



Shri Swami Samarth sitting under banyan tree, Akkalkot

As he traveled and stayed at various places, he became the Guru (preceptor) of many great souls like Shree Ramkrishna Paramahansa, Shree Saibaba of Shirdi, Shree Shankar Maharaj, Shree Gajajan Maharaj of Shegaon etc. Finally he settled down at Akkalkot (Maharashtra State) and stayed there for 22 years from 1856 A.D. to 1878 A.D. and thus came to be known as the Akkalkot Niwasi Shree Swami

Samarth Maharaj (the great sage of Akkalkot).

Here he enlightened many disciples, such as Shree Dev Mamledar, Shree Balappa Maharaj, Shree Cholappa Maharaj, Shree Nrusimha Saraswati Maharaj of Alandi, Shree Ramanand Beedkar Maharaj of Pune etc.

Therefore, Shri Swami Samarth is considered as Avatar (incarnation) of Lord Dattatreya.

Shri Swami Samarth: Stay at Akkalkot

Shri Swami Samarth lived for over two decades (22 years) at Akkalkot, mainly at the residence of his disciple Cholappa, where his Samadhi and shrine are now located. The shrine complex, The Vatavruksha Mandir, which also encloses the banyan tree beneath which the Swami would preach his message, is the hub of devotions for his followers; free accommodation and meals are provided to pilgrims by Shri Swami Samarth Annachhatra Mandal also.

The other shrine is of Samadhi of Swami located at some distance from the main shrine.

Gurumandir of Swami Samarta, Akkalkot

Life and teachings of Shri Swami Samarth:

Sri Swami Samarth was an epitome of wisdom and knowledge and is considered an Avadhoot: Maha-Yogi possessing great spiritual powers.

He was always muttering mystic 'Mantras' or words that very few could understand. He expressed oneness with all creations. The splendor of Shri Swami Samarth and his glorious mission became more fully manifest, after his arrival in town of Akkalkot in Maharashtra.

Sri Swami stayed in Akkalkot, for 22 years till his Mahasamadhi, showing the common man the path to the God. Swami Samarth is known to have performed several miracles for his devotees.

Mahasamadhi

On April 30, 1878 (Chaitra Vadya Trayodashi of Hindu year 1800) after nearly 600 years of the incarnation, the great sage adopted Mahasamadhi (the last conscious communion with God) under his favorite Banyan tree.

His spiritual powers are experienced by devotees even now. Flow of pilgrims continues to Akkalkot every year. Those who go there for darshan of the samadhi, still feel the subtle powers of akkalkot swami samarth. They feel a definite response to their prayers. Some are healed of their sufferings and others find their desire fulfilled. Even though Shri Swami Samarth is no longer in his bodily manifestation, He continues to guide his devotees.

Samadhi: Shri Swami Samartha, Akkalkot

Devotees still experience his divine presence and feel reassured because of his quote "I have not gone, I am still present" (“Bhiu nako me tuhya pathishi ahe” in Marathi)

Mantras of Shri Swami Samarth

Sagun mantras are the mantras that represent and invoke a particular a Deity, God, Saint or Guru by praising the qualities to attain self-realization. Sagun Mantras form visual patterns upon repeated chanting until this chanting gives rise to the real form of deity or saint (or call it a visualization)

Shri Akkalkot Swami Samarth devotees sing many mantras of Swami Samarth. In one of Swami Sut (Swami Bhakt at Mumbai) abhang (devotional poetry sung in praise of the Lord Vitthala also known as Vithoba) says Shri Swami Samarth mantra is "Swami Samarth".

Another abhang says His mantra is "Shri Swami Samarth Jai Jai Swami Samarth" (This is one of the most popular mantras of Swami Samartha)

In Swamiji's Holi Books, it is mentioned that His bhakt Ballappa had used the six

lettered mantra "Shri Swami Samarth"

Videos:

Aarti:

https://youtu.be/oBu7plhqr1E

Bhajan:

https://youtu.be/-7Snd2u-GbY

Bhajan:

https://youtu.be/0hCiWGbXji0

Abhang:

https://youtu.be/-7Snd2u-GbY

Abhang:
https://youtu.be/dFbJUWGV170

Abhang:

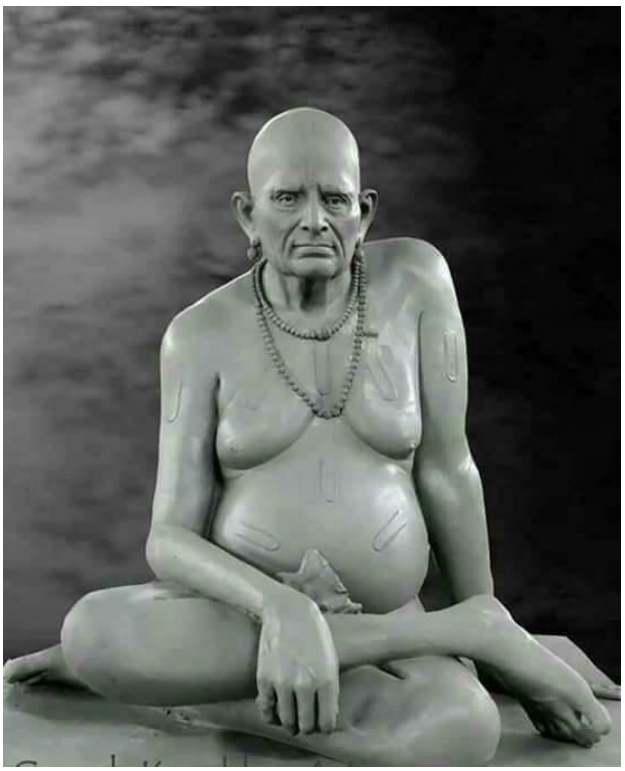
https://youtu.be/MXDqKfCLJeU

Abhang:

https://youtu.be/eFACdzT5woQ

Facebook page: Shri Swami Samarth Maharaj, Akkalkot:

Photos:



श्री वटवृक्ष स्वामी महाराज
देवस्थान ट्रस्ट

Shri Datta Darshan Sangam Gangapur

Datta kshetra Ganagapur

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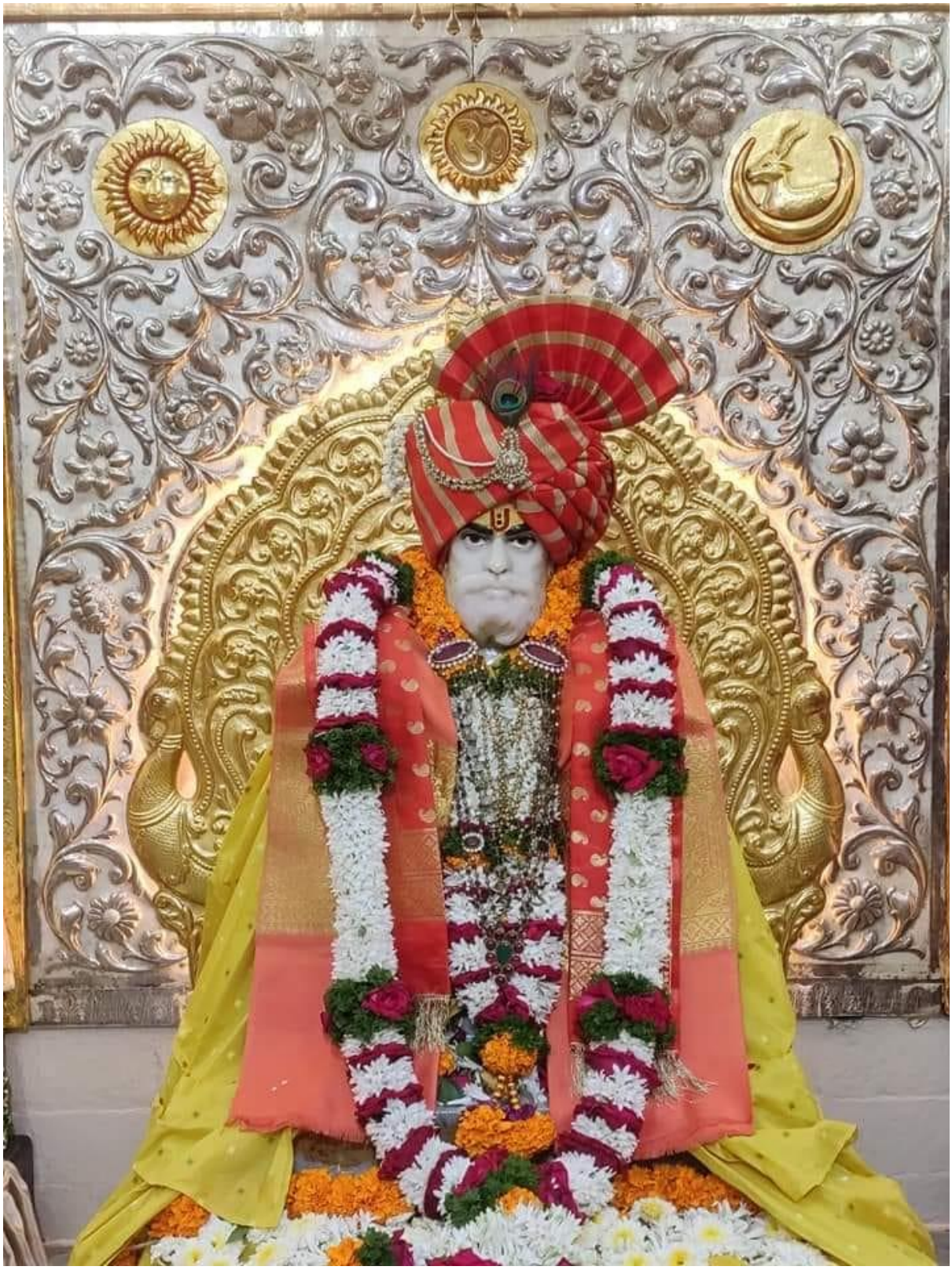

Videos:

https://fb.watch/72jntiJ9Vm/
Sankasht chaturthi:

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Alankar of Swami Samarth:

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Gurupoornima pooja:

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Mahapooja:

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Pandhari Vittal:

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Vittal, Vittal, Vittal:

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Swami Samarth Aarti:

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Kakad Aarti-Vatavriksha:

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Samarth Samadhi-Mahapooja:

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Swami Samarth samadhi:

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Samadhi Kakad Aarti:

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Naivedya Aarti--Vatavriksha mandir:

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Naivedya Aarti:

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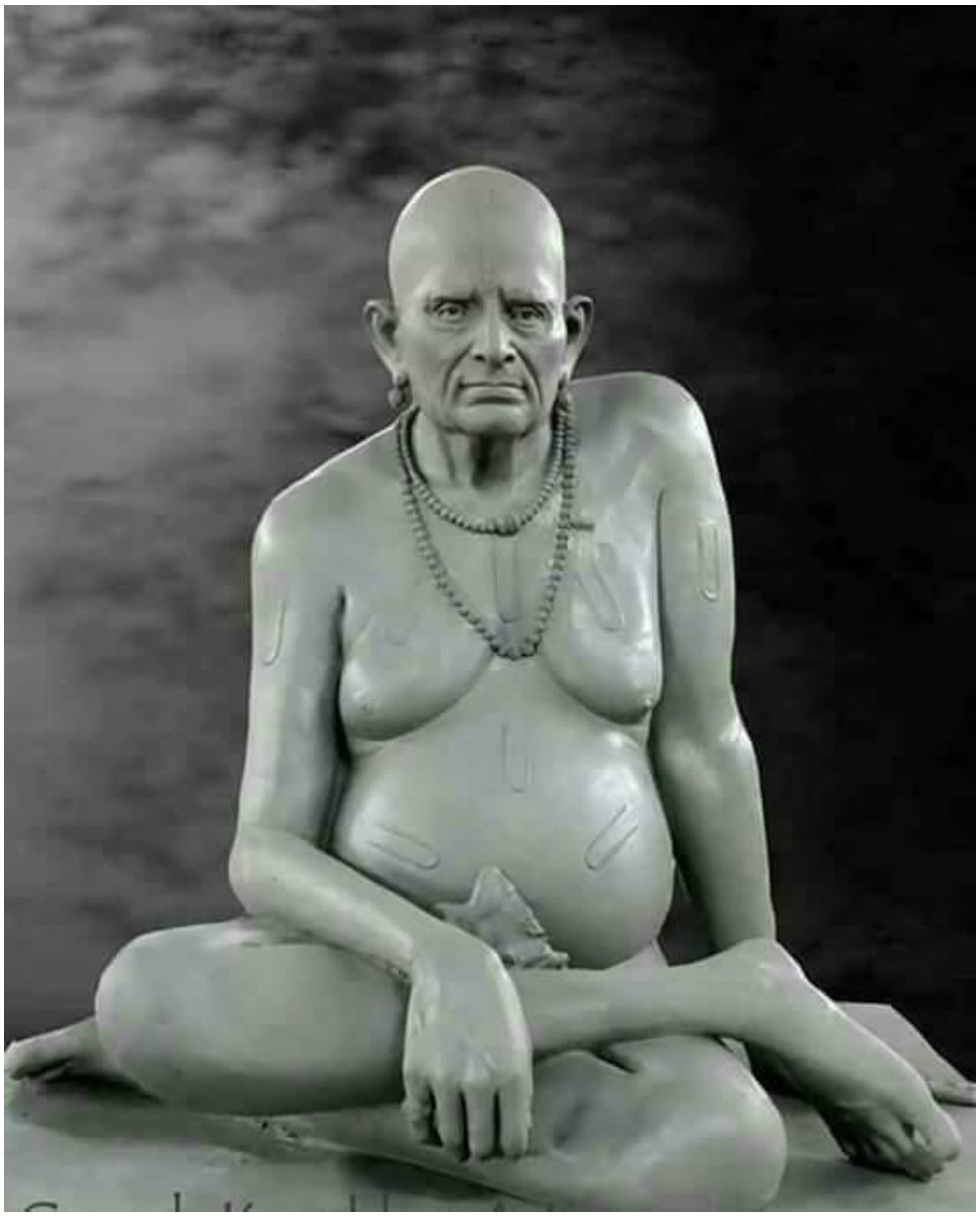
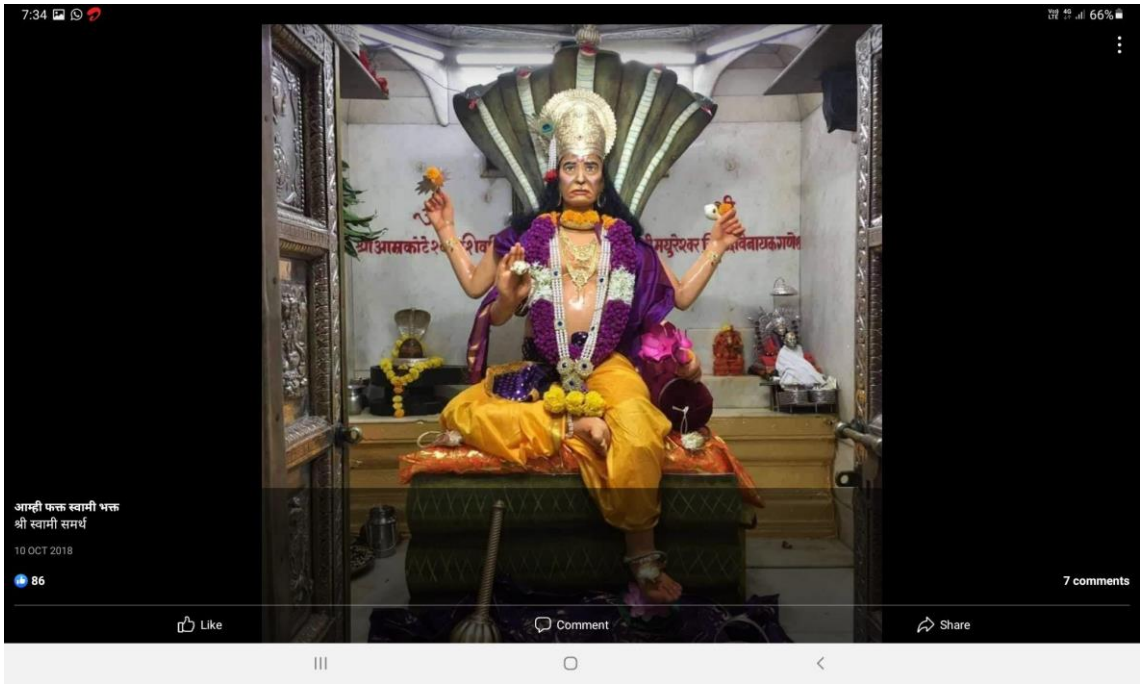
Facebook page- sriswamisamarth bhaktaparivar:

Photos:



!ब्रह्मांडनायक!

Artist Shekhar Sane 9850009617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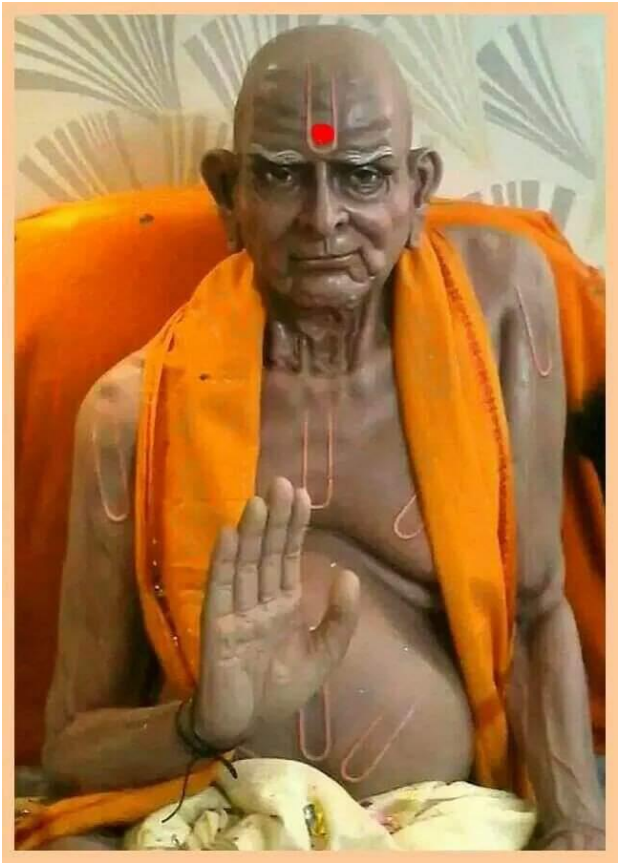
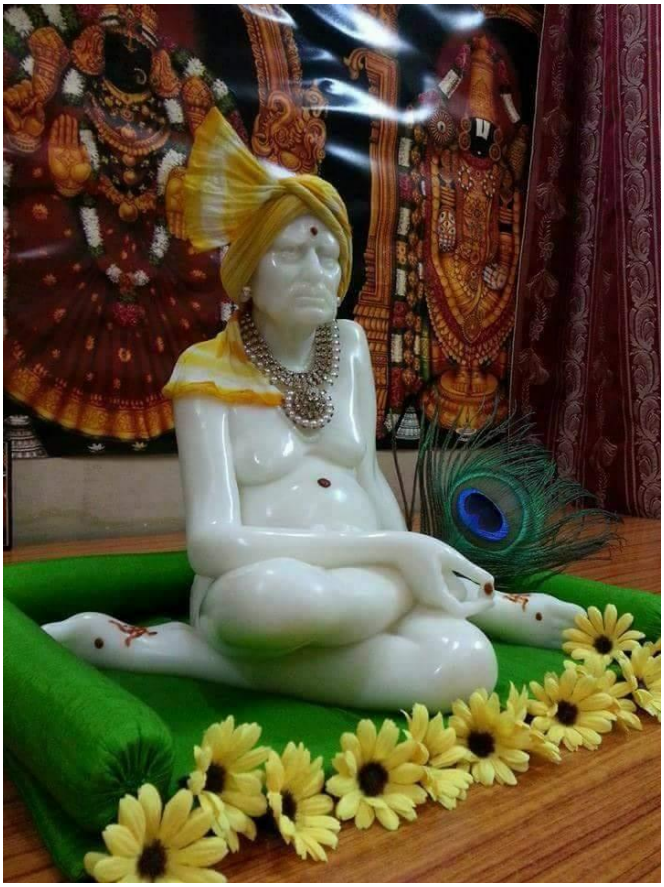




Video:

https://www.facebook.com/1590462357641287/posts/1725674130786775/?sfnsn=wiwspmo

Shri Akkalkot Swami Samarth Maharaj temple Math, Dadar, Mumbai:

Address:

16, DL Vaidya Road, Dadar West, Mumbai 400028

About the Math:(website: dadarmath.com):

The Akkalkot Swami Samarth Maharaja's Math now also known as Dadar Math was founded by Shri Sadguru Balkrishna Maharaj Suratkar. on 29th May 1910. Balkrishna Maharaj was born in Surat on 28th October 1866.

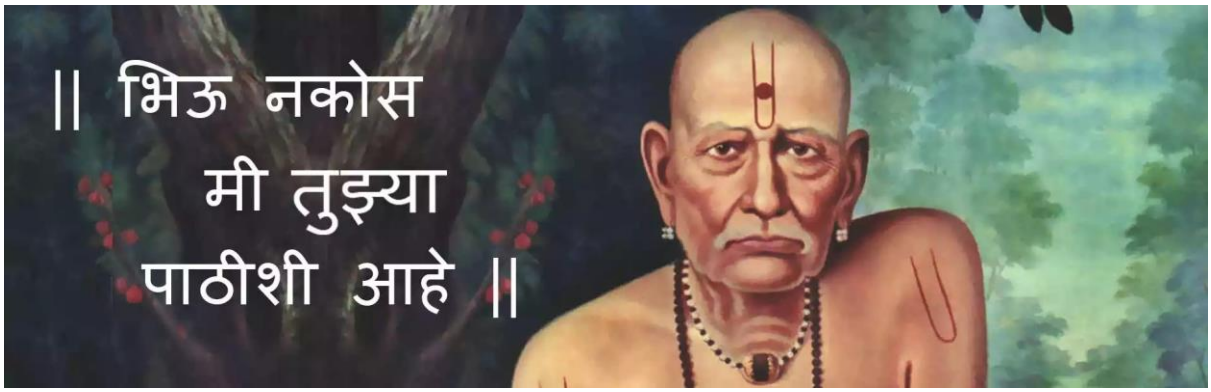
He later came to Mumbai to his cousin Shivshankar for further studies to Mumbai, In Mumbai he was staying at Jambulwadi in Kalbadevi. He was highly influenced by the Arya Samaj teachings at which his cousin felt disturbed. His cousin was a devotee of Lord Shiva.

His neighbour Shri. Ramchandra Venkatesh Baradkar alias 'Saraswat Bramhin Bhende' was an ardent devotee of Shri 'Tat Maharaj' , Shivshankar requested him to change Balkrisha Maharaja's thoughts and ideals.

Shri. Tat Maharaj gave Balkrishna Maharaj Darshan of the laughing form of "Ashtabhuja Devi" in Bhuleshwar's Ashta Bhuja Devi temple. At that same instant Balkrishna Maharaj made Shri Tat Maharaj his 'Guru' and became an ardent devotee of Shree Swami Samrtha.

Balkrishna Maharaj had a very good knowledge and command of English and Sanskrit, he also took tuitions for Sanskrit in thr 'Gokuldas Sanskrit Pathshala' where he was also a teacher and he was known as 'Master' by everyone there.

॥ नि:शंक हो निर्भय हो मना रे,
प्रचंड स्वामीबळ पाठीशी रे.
अतर्क्य अवधूत हे स्मरणगामी,
अशक्य ही शक्य करतील स्वामी. ॥


॥ भिऊ नकोस
मी तुझ्या
पाठीशी आहे ॥

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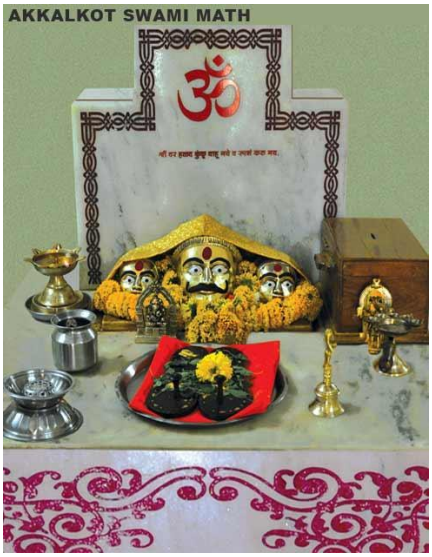
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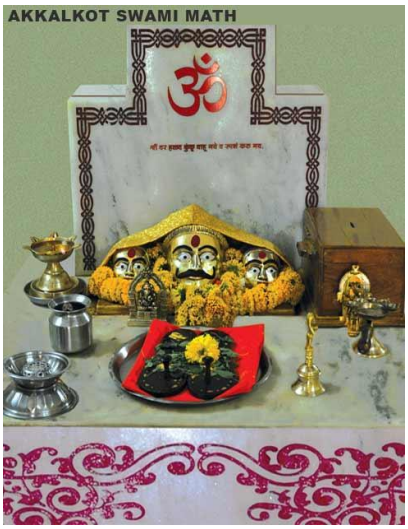
SURAT MATH

AKKALKOT SWAMI MATH



Contact:

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Website: swamimathchembur.com

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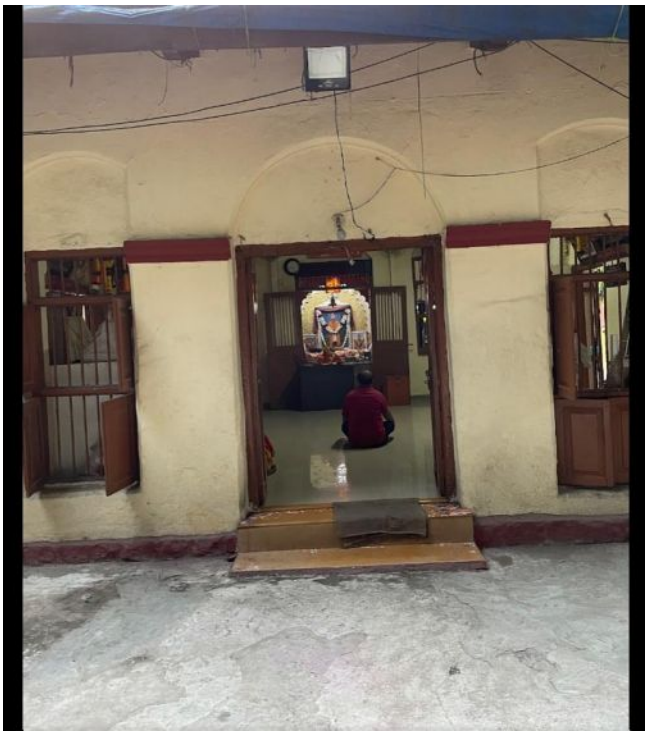

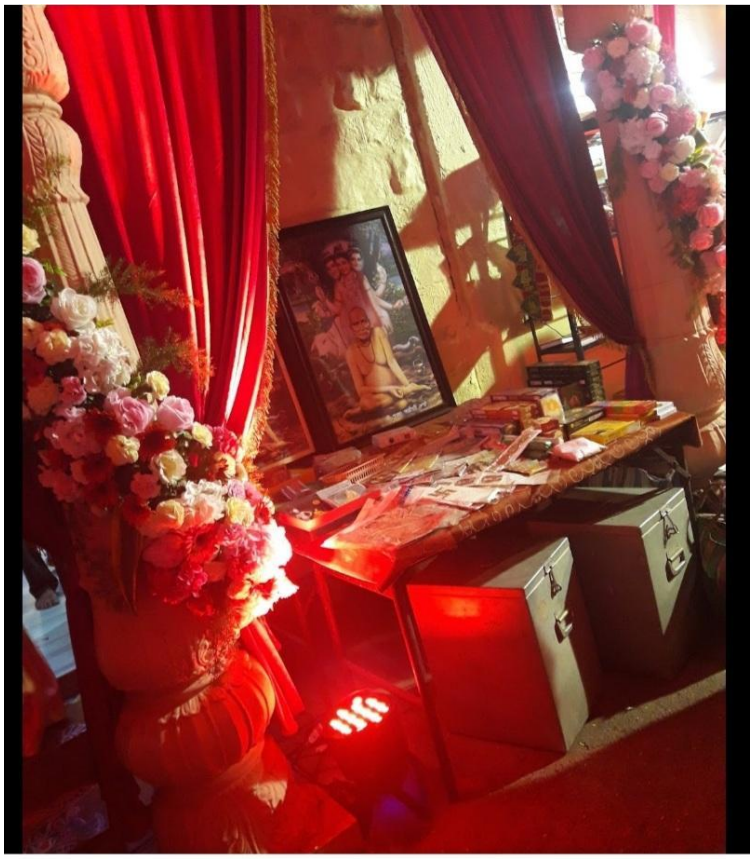

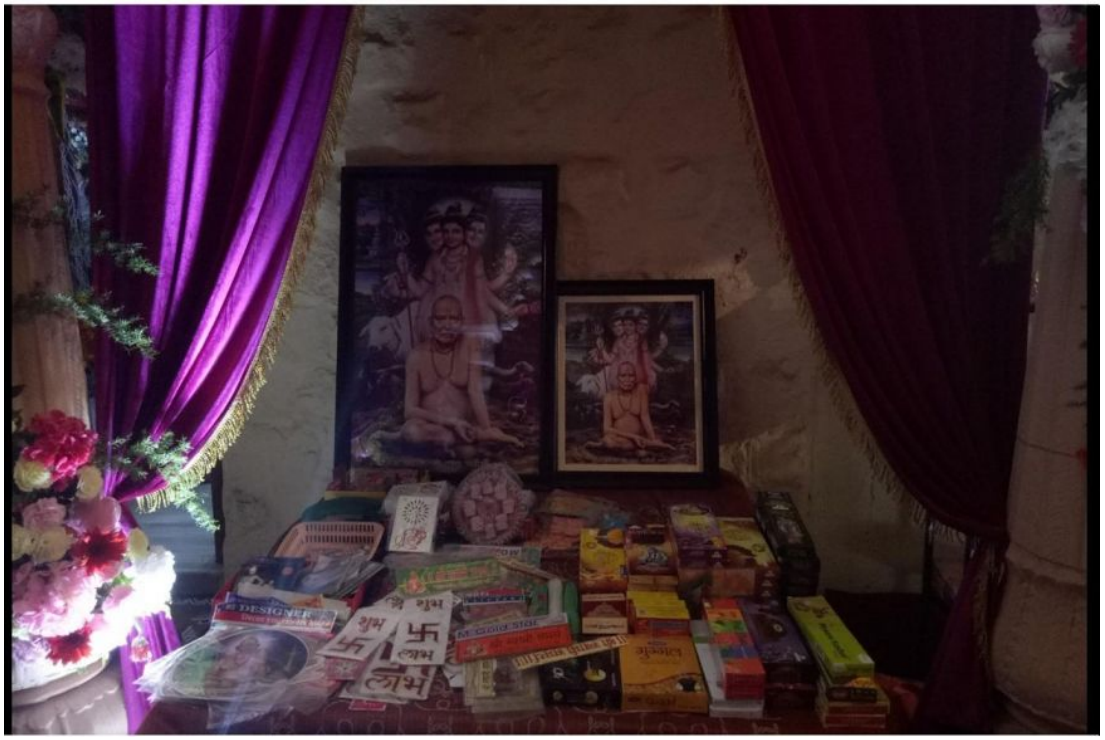

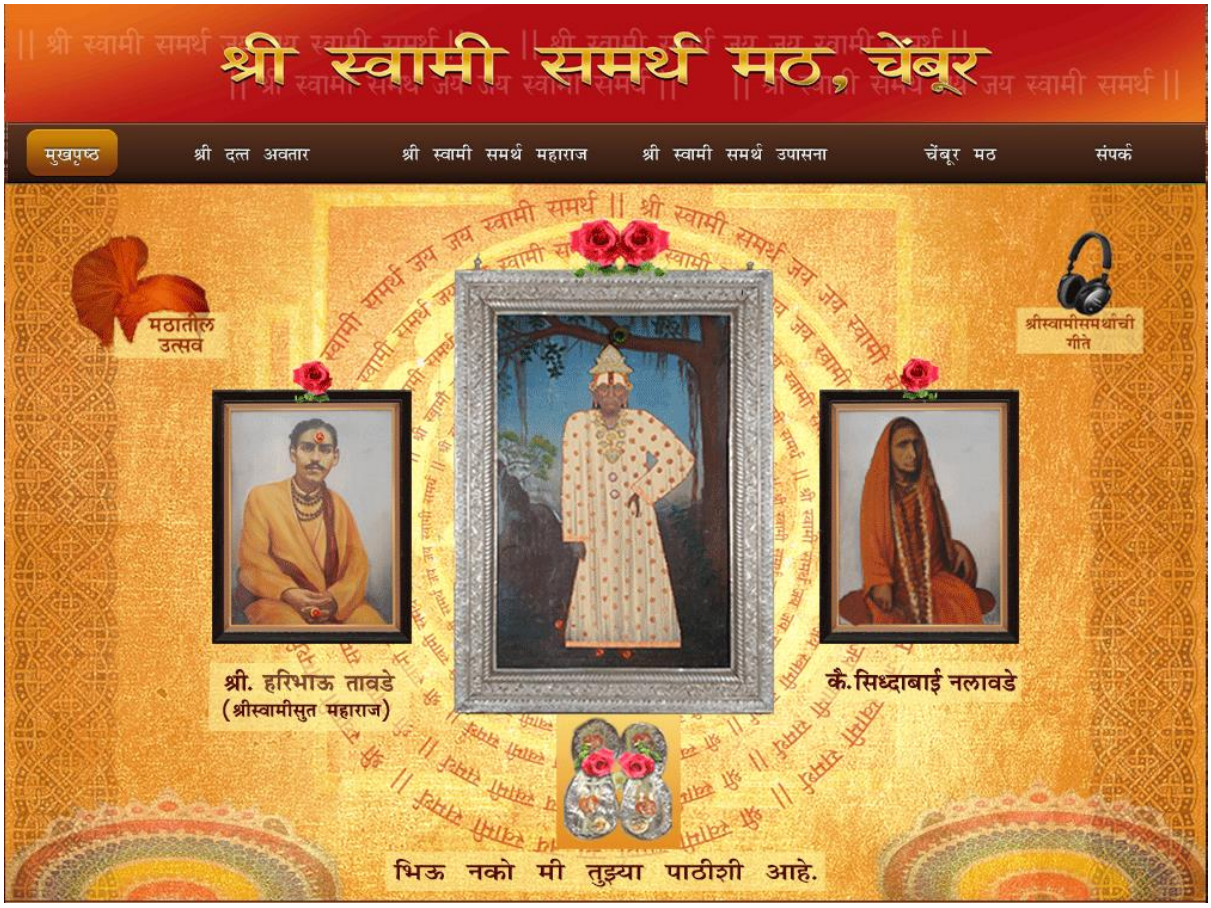

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Shree Swami Samarth Math, Chembur
4 August 2020 ·

गुरुर ब्रह्मा गुरुर विष्णु , गुरुर देवो महेश्वरः ।
गुरुर साक्षात परम ब्रह्म , तस्मै श्री गुरुवे नमः ।।

. . . चेंबूर मठातील आरत्या. . .

॥ ध्यान ॥

ॐ–रक्तांग, रक्तवग्रण, पद्मनेत्र सुहास्यवदन, कथा–टोपी–च–माला–दंड–कमंडलुधर, कटयांकर रक्षक, त्रैगुण्यरहि, त्रैलोक्य पालक, विश्वनायक, भक्तवत्सल कलियुगे, श्री स्वामी समर्थावतार धारक पाहीमाम

॥ धूपारती ॥

जयदेव जयदेव जय स्वामिराया । धूप अर्पितसे भावें तव पाया ॥१॥
सोज्वळ अग्नीरुपा निजतेजोरासी । अहंभाव धूप कृपे जाळासी ॥
तत्वासे आनंदे माझे मानसी । तव प्रपदा मोदें सुख हें सर्वांसी ॥२॥
पूर्णानंदस्वामि तू सच्चिदानंद । परमात्मया तूचिं आनंदकंदा ॥
पूर्ण करी स्वामिसुताचे छंदा । अंगीकारुनी धूपादे ब्रम्हानंदा ॥३॥

॥ दिपारती ॥

जयदेव जयदेव जय श्रीस्वामीसमर्था । एकारती ओवाळूं तुजलागी माता ॥१॥
स्वयंप्रकाशा तुझीचं सर्व ही दीप्ती । पूर्णानंद प्राप्त करितां तव भक्ती ॥
देहत्रय वाती पाजळोनी प्रीती । ओवाळोनी प्रेमे स्वामी तुज प्रती ॥२॥
देवा तुज पाहतां येवो प्रेमपुर । नाम निरंतर गाउनी होवो भवपार ॥
वाटो तव भक्ती मोठी प्रियकर । स्वामिसुताते देंई अखंड हा भर ॥३॥

॥ निरंजन आरती ॥

जयदेव जयदेव जय निरंजन साई । निरांजन ओवाळू भावे तव पायी ॥१॥
पंचतत्वांचे हे केले निरांजन । पंचप्राण वाती बरव्या घालून ॥
मोहे स्नेहें तेंची करुनि परिपूर्ण । दीपज्योती ज्ञानतेजें पाजळून ॥२॥
सच्चिदानंदस्वामि तूं आनंदरूती । तुझ्या प्रतापाची सर्व ही दीप्ती ॥
तुझीया चरणी जडो माझी भक्ती । स्वामी सूता नेस अन्यत्रय प्रीती ॥३॥

॥ महाआरती ॥

॥ श्री स्वामी समर्थ जयजय स्वामी समर्थ ॥

जयदेव जयदेव जय श्रीस्वामीसमर्था ।
आरती ओवाळूं चरणी ठेवूनियां माथा ॥१॥
छेली खेडेग्रामी तूं अवतरलासी ।
जगदोध्दारासाठी राया तूं फिरसी ।
भक्तवत्सल खरा तूं एक होसी ।
म्हणुनी शरण आलों तुझे चरणासी ॥२॥
त्रैगुण परब्रम्ह तुझा अवतार ।
त्याची काय वंर्णू लीला पामरंस ।
शेषादिका शिणलें नलगे त्या पार ।
तेथें जड मूढ कैसा करुं मी विस्तार ॥३॥
देवादिदेवा तूं स्वामिराया ।
निर्जरमुनिजन ध्यानी भावें तव पायां ।
तुजसी अर्पण केली आपुली ही काया ।
शरणांगता तारी तूं स्वमिराया ॥४॥
अघटित लीला करुनी जडमूढ उध्दरिले ।
कीर्ति ऐकुनि कानी चरणी मी लोळें ।
चरणाप्रसाद मोठा मज हें अनुभवलें ।
तुझा सुतां नलगे चरणावेगळें ॥५॥

YouTube Videos:

Gurudakshina -1:

https://www.youtube.com/watch?v=bXk3QTPutSk&pp=sAQA

Gurudakshina -2:

https://www.youtube.com/watch?v=J2eSC-IkZgs&pp=sAQA

Gurudakshina -3:

https://www.youtube.com/watch?v=47B__fhR6K4&pp=sAQA

Gurudakshina -4:

https://www.youtube.com/watch?v=Oy_WzUIR2KI&pp=sAQA

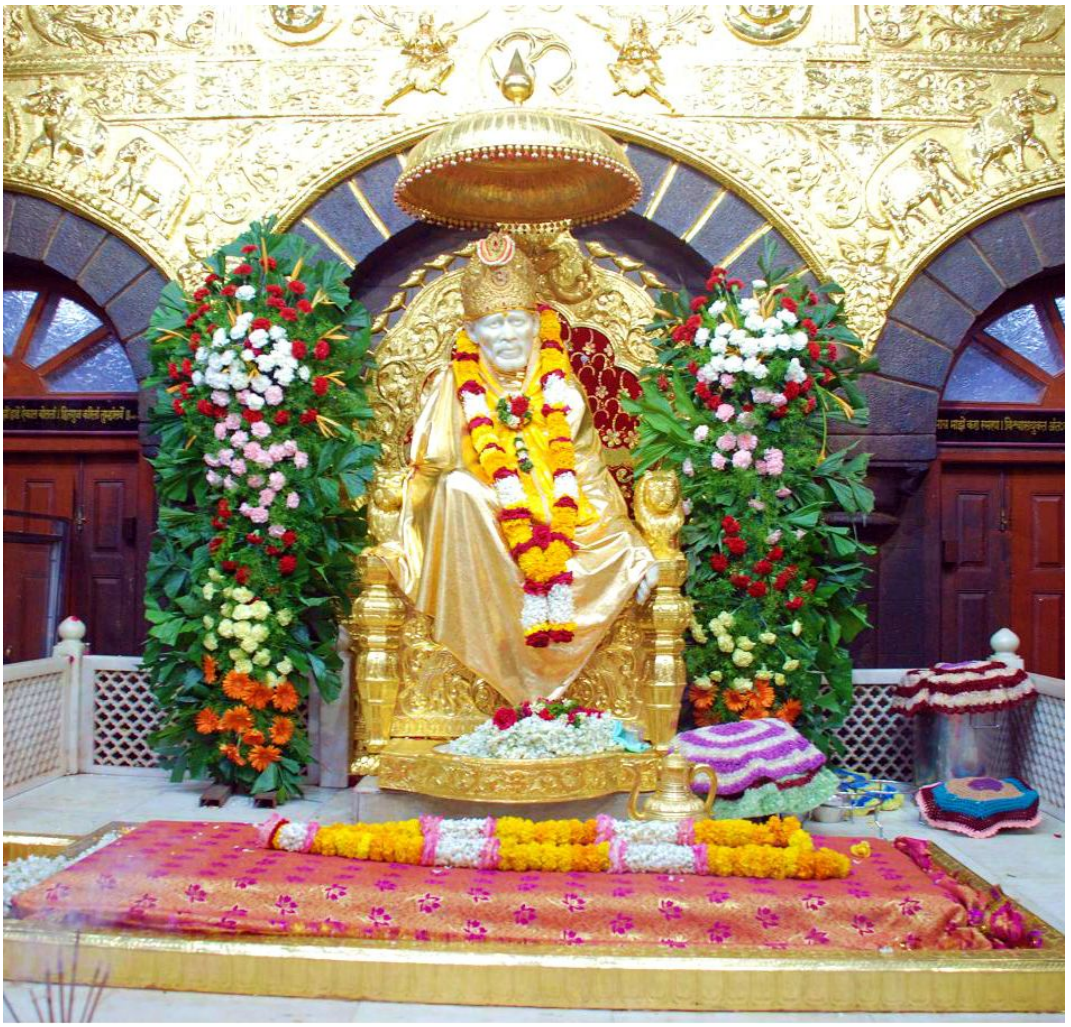
Link to download Gurucharithra:

https://app.box.com/s/8fmzc1ayg5ag8t01eb2u1klmc5xpogfy

Famous Datta Peethas of India - Part-V

Compiled by : M. Thirumaleshwar

Shri Sai Baba of Shirdi, Maharashtra



Ref: Wikipedia

Sai Baba of Shirdi (died 15 October 1918), also known as Shirdi Sai Baba, was an Indian spiritual master who is regarded by his devotees to be a manifestation of Sri Dattaguru and identified as a saint and a fakir.[2] He was revered by both his Hindu and Muslim devotees during, as well as after his lifetime.

According to accounts from his life, he preached the importance of "realization of the self" and criticized "love towards perishable things". His teachings concentrate on a moral code of love, forgiveness, helping others, charity, contentment, inner peace and devotion to the God and guru. He stressed the importance of surrender to the true *Satguru*, who, having trod the path to divine consciousness, will lead the disciple through the jungle of spiritual training.[3]

Sai Baba also condemned distinction based on religion or caste. It remains unclear if he was a Muslim or a Hindu. This, however, was of no consequence to Sai Baba.[4] His teachings combined elements of Hinduism and Islam: he gave the Hindu name *Dwarakamayi* to the mosque in which he lived,[5] practised both Hindu and Muslim rituals, taught using words and figures that drew from both traditions and took samadhi in Shirdi. One of his well-known epigrams, *Allah Malik* (*God is King*) and *Sabka Malik Ek* (*Everyone's Master is One*), is associated with both Hinduism and Islam. He is also known to have said "Look to me, and I shall look to you"[3] and *Allah tera bhala karega*.[6] He was said to be an incarnation of Dattatreya.

Background and events

Sai Baba's date of birth including his birthplace remains unknown. Most information about Shirdi Sai Baba tends to be derived from a book called Shri Sai Satcharitra written by a disciple called Hemadpant (also known as Annasaheb Dabholkar / Govind Raghunath) in 1922 in Marathi.[8] The book itself is a compilation based on accounts by his various disciples and Hemadpant's personal observations of Sai Baba from 1910 onwards.[9]

Information about Sai Baba's origins

There are various beliefs surrounding Sai Baba's place of birth and parents. According to multiple sources, Sai Baba was born in a small village Pathri in Maharashtra to a boatman called Ganga Bhavadia and his wife Devagiriamma.[10] [11] Sai Baba is also claimed to have been born in Tamil Nadu. According to this version, his mother's name was Vaishnavdevi and his father's name was Abdul Sattar. [12] Sri Narasimha Swamy, a devotee of Sai Baba wrote a book Life of Sai Baba.[13] It claims that Sai Baba would make references to Patri in the Nizam State and much later in life told one of his staunch devotees. Many devotees of Sai Baba do not concern themselves with his birthplace or the religion of his family, as Baba actively discouraged such inquiry nor sought to align himself with any region or religion.

According to multiple sources, he was brought up by Fakir in early childhood.[14][15][16] Even from an early age, he was always dispassionate and imbibed the detachment from his foster father, the Fakir. Unfortunately, the fakir too died within 4–5 years of adopting Baba.

Sai Baba at Shirdi

Sai Baba's real name remains unknown. The name *Sai* was given to him by Mahalsapati[a] when he arrived at Shirdi, a town now in the west Indian state of Maharashtra. The word *Sai* refers to a religious mendicant but can also mean *God*.[18] In several Indian and Middle Eastern languages the term *Baba* is an honorific signifying grandfather, father, old man or sir. Thus Sai Baba denotes "holy father", "saintly father" or (venerable) poor old man.[4]

Some of Sai Baba's disciples became famous as spiritual figures and saints, such as Mahalsapati, a priest of the Khandoba temple in Shirdi and Upasni Maharaj. He was revered by other saints as well, such as Saint Bidkar Maharaj, Saint Gagangiri Maharaj, Saint Janakidas Maharaj and Sati Godavari Mataji.[19][20] Sai Baba referred to several saints as 'my brothers', especially the disciples of Swami Samartha of Akkalkot.[20]

Controversy over birth place

In January 2020, Uddhav Thackeray, Chief Minister of Maharashtra, announced a ₹ 100 crore (US$14 million) grant for development of facilities at '*Sai Janmsthan*' (transl. birthplace of Sai) at Pathri in Parbhani district. Local people from and around Pathri believe it is the birthplace of Sai Baba. The announcement irked the residents of Shirdi, which is claimed to be the birth place of Sai Baba. After protests, Thackeray decided to remove the mention of Pathri as the birthplace of Sai Baba.[21]

Life

Early years

Sai Baba (seated right), Abdul Baba (seated on the first step), Tatya Kote Patil (seated on the third step with a book in hand), and Nanavali (seated on the left) at Dwarakamai.

Sai Baba with some devotees

Although Sai Baba's origins are unknown, some indications exist that suggest that he was born not far from Shirdi. Baba was notorious for giving vague, misleading and contradictory replies to questions concerning his parentage and origins, brusquely stating the information was unimportant. He reportedly told a close follower, Mahalsapati, that he was born of Deshastha Brahmin[22] parents in the village of Pathri and had been entrusted to the care of a Muslim fakir in his infancy.[23] On another occasion, Baba reportedly said that the fakir's wife had left him in the care of a Hindu guru, Venkusa of Selu, and that he had stayed with Venkusa for 12 years as his disciple.[24]

Baba reportedly arrived at the village of Shirdi in the Ahmednagar District of Maharashtra, India, when he was about sixteen years old. Although there is no agreement among biographers about the date of this event, it is generally accepted that Baba stayed in Shirdi for three years, disappeared for a year and returned permanently around 1858, just after the Indian Rebellion of 1857. This posits a possible birth year of 1838.[25] He led an ascetic life, sitting motionless under a neem tree and meditating while sitting in an asana. The Sai Satcharita recounts the reaction of the villagers.

> The people of the village were wonder-struck to see such a young lad practicing hard penance, not minding heat or cold. By day he associated with no one, by night he was afraid of nobody.[26]

Some of the religiously-inclined villagers (Mahalsapati, Appa Jogle and Kashinatha) visited him regularly. The village children considered him mad and threw stones at him.[27] After some time he left the village and it is unknown where he went or what happened to him. There are some indications that he met with many saints and fakirs and worked as a weaver; he claimed to have fought with the army of Rani Lakshmibai of Jhansi during the Indian Rebellion of 1857.[28]

Return to Shirdi

Sai Baba returned to Shirdi in 1858. When he appeared at the Khandoba Mandir in Shirdi, the temple priest, Mahalsapati, welcomed him by saying "Aao, Sai!" ("Come Sai!"). From then on, he was known by the name *Sai Baba*.

Around this time he adopted the practice of dressing in a knee-length one-piece Kafni robe and a cloth cap. Ramgir Bua, a devotee, testified that Sai Baba was dressed like an athlete and sported 'long hair flowing down to the end of his spine' when he arrived in Shirdi, and that he never had his head shaved. It was only after Baba forfeited a wrestling match with one Mohiddin Tamboli that he took up the kafni and cloth cap, articles of typical Sufi clothing.[29] This attire contributed to Baba's identification as a Muslim fakir and was one reason for the initial hostility toward him in a predominantly Hindu village.[30]

For four to five years, Baba lived under a neem tree and often wandered for long periods in the jungle around Shirdi. His manner was said to be withdrawn and uncommunicative as he undertook long periods of meditation.[31] He was eventually persuaded to take up residence in an old and dilapidated mosque and lived a solitary life there, surviving by begging for alms and receiving itinerant Hindu or Muslim visitors. In the mosque, he maintained a sacred fire (a dhuni) from which he gave sacred ash ('Udi') to his guests before they left. The ash was believed to have healing and apotropaic powers. He performed the function of a local hakim and treated the sick by application of ashes. Sai Baba also delivered spiritual teachings to his visitors, recommending the reading of the Ramayana and Bhagavat Gita for Hindus and Qur'an for Muslims. He insisted on the indispensability of the unbroken remembrance of God's name (dhikr), and often expressed himself in a cryptic manner with the use of parables, symbols and allegories.[32]

Baba is believed to have tended a garden called Lendi Baug, named after a riverlet called Lendi which flowed nearby.[33] The garden still exists; it contains temples (samadhis) of people and animals associated with Sai Baba's life, and continues to be visited by pilgrims.[34]

In 1910, Sai Baba's fame began to spread in Mumbai.[35][36] Numerous people started visiting him, because they regarded him as a saint with the power of performing miracles or even as an avatar.[37] They built his first temple at Bhivpuri, Karjat.[38]

Final years and death (Samadhi)

In August 1918, Shirdi Sai Baba told some of his devotees that he would soon be "leaving his mortal body".[39] Towards the end of September, he had high fever and stopped eating.[40] As his condition deteriorated, he asked his disciples to recite holy texts to him, although he also continued to meet visitors. He died on 15 October 1918, the same day as that year's Vijayadashami festival.[41][42] His remains were interred at Buti Wada in Shirdi, which later became a place of worship that is known today as Shree Samadhi Mandir or Shirdi Sai Baba Temple.

Teachings and practices

Sai Baba opposed all persecution based on religion or caste. He was an opponent of religious orthodoxy – Christian, Hindu and Muslim.[43]

Sai Baba encouraged his devotees to pray, chant God's name, and read holy scriptures. He told Muslims to study the Qur'an and Hindus to study texts such as the Ramayana, Bhagavad Gita and Yoga Vasistha.[44] He advised his devotees and followers to lead a moral life, help others, love every living being without any discrimination, and develop two important features of character: faith (*Shraddha*) and patience (*Saburi*). He criticised atheism.[45]

In his teachings, Sai Baba emphasised the importance of performing one's duties without attachment to earthly matters and of being content regardless of the situation. In his personal practice, Sai Baba observed worship procedures belonging to Islam; he shunned any kind of regular rituals but allowed the practice of Salah, chanting of Al-Fatiha, and Qur'an readings at Muslim festival times.[46] Occasionally reciting the Al-Fatiha, Baba enjoyed listening to mawlid and qawwali accompanied with the tabla and sarangi twice daily.[47]

Sai Baba interpreted the religious texts of both Islam and Hinduism. He explained the meaning of the Hindu scriptures in the spirit of Advaita Vedanta. His philosophy also had numerous elements of bhakti. The three main Hindu spiritual paths — Bhakti Yoga, Jnana Yoga, and Karma Yoga — influenced his teachings.[48]

Sai Baba encouraged charity and stressed the importance of sharing. He said

> Unless there is some relationship or connection, nobody goes anywhere. If any men or creatures come to you, do not discourteously drive them away, but receive them well and treat them with due respect. Sri Hari (God) will certainly be pleased if you give water to the thirsty, bread to the hungry, clothes to the naked, and your verandah to strangers for sitting and resting. If anybody wants any money from you and you are not inclined to give, do not give, but do not bark at him like a dog."[49]

Worship and devotees

Main article: Shirdi Sai Baba movement

The Mandir Kalasha Of The Samadhi Mandir, Shirdi

The Shirdi Sai Baba movement began in the 19th century,[50] while he was living in Shirdi. A local Khandoba priest, Mhalsapati Nagre, is believed to have been his first devotee.[51][52] In the 19th century, Sai Baba's followers were only a small group of inhabitants of Shirdi and a few people from other parts of India.[36]

Because of Sai Baba, Shirdi has become a place of importance and is counted among the major Hindu places of pilgrimage.[53][54] The first Sai Baba temple is situated at Kudal, Sindhudurg. This temple was built in 1922. It is believed that Sai Baba gave one rupee to Dada Madye ji with which he built the temple in Kudal.

Today, the Sai Baba Temple in Shirdi is visited by an average of 25,000 pilgrims a day and during religious festivals, this number can reach up to 100,000.[55] The Sai Baba temple in Shirdi is managed by the Shri Sai Baba Sansthan Trust. Inside the temple, the statue of Sai Baba and the Samadhi are carved out of Italian marble and is seen draped with royal cloth, wearing a gold crown and adorned with fresh flower garlands. The interior is made of old stone bricks. The interior, as well as the exterior (cone) of the temple, is covered with gold. As per rituals and traditions dating back to when Baba was still alive, four Aartis are held daily (corresponding to the time of the day) inside the Samadhi Mandir.

- Kakad Aarti *(The Morning Aarti)* at 4:30 (am)
- Madhyan Aarti *(The Afternoon Aarti)* at 12:00 (pm)
- Dhup Aarti *(The Evening Aarti)* 6:30 (pm)
- Shej Aarti *(The Night Aarti)* at 10:30 (pm)

The Palanquin procession of Sai Baba takes place every Thursday from the Samadhi Mandir to Dwarkamayi, onward to Chavdi and back to the Sai Baba Mandir. Devotees belonging to all faiths are welcome to take Darshan in the Samadhi Mandir and have free meals in the Prasadalaya, irrespective of caste, creed, and religion as these were one of the ideal principles of Sai Baba.

Sai Baba of Shirdi is especially revered and worshiped in the states of Maharashtra, Odisha, Andhra Pradesh, Telangana, Karnataka, Tamil Nadu and Gujarat. In August 2012, an unidentified devotee, for the first time, donated two expensive diamonds valuing ₹ 1.18 crore at the Shirdi temple, as revealed by Saibaba trust officials.[56]

In recent years, the Shirdi Sai movement has spread to the Netherlands, Caribbean and to countries such as the Nepal, Canada, United States, Australia, United Arab Emirates, Malaysia, United Kingdom,[57][58] Germany, France and Singapore.[59]

Non-discrimination of devotees

Baba himself maintained an ambiguous profile, unwilling to identify with either of the two religions. His Muslim devotees were fully convinced that he belonged to their fold, identifying him as an avaliā. The Hindu bhaktas also viewed him as one of them, since he often identified himself with their gods and customs. Sai Baba wanted to belong to all and be shared by all. When pressed on whether he was Hindu or Muslim, he would often get very angry. Once he told a devotee: "You have been with me for eighteen years now. Does Sai mean for you only these three and a half cubits of height?" Sai Baba was able to avoid clashes between the two communities, and, in fact, succeeded in unifying them in an atmosphere of general harmony. In a verse of the midday arti, devotees sing:

> "In essence or basic principle, there is no difference whatever between Hindu and Muslim. You took birth in human body to point out this. You look with affection on both Hindus and Muslims. This, Sai, who pervades all, as the soul of all, shows."

Baba would often talk about the Hindu gods, quoting from sacred texts or even commenting upon passages of the Bhagavad Gita, the Isha Upanishad, and so forth. The names of Krishna and Rama seem to have been particularly dear to him. With his Muslim followers, Baba would always talk of Allah and the Koran, often quoting Persian verses. One of his favourite expressions was "Allah rakhega vaiia rahena", that is, "Let us be content with what we have, and submit our will to Allah." On several occasions, Sai reassured his listeners by saying that he, like them, was but a devotee of Allah, a humble faqir with two arms and two legs. In later years, Parsis and even a few Christians would come to Shirdi. Sai Baba respected all creeds, true to his conviction that all religions are but particular paths leading to one ineffable goal.[60] His notion of the unity of all mankind that appealed to everyone was very congruous with Sufism of Islam. "God being one and the master of all also meant that all his creatures were part of one big family," writes Sikand. "This belief was entirely in keeping with ... the teachings of Sufis, who believed that the light of God exists in every creature, indeed in every particle of His creation." Sai Baba urged his

Hindu followers to read their holy books and find their own path. For him, all paths were equally valid, "Ishwar" (the Hindu God) and "Allah" being synonymous.

People coming to his abode were so taken aback to see Hindus, Muslims, and others living together so peacefully that in many instances it changed their entire lives and belief systems.[61]

Miracles

Sai Baba's disciples and devotees claim that he performed many miracles such as bilocation, levitation, mind-reading, materialisation, exorcisms, entering a state of Samādhi at will, lighting lamps with water, removing his limbs or intestines and sticking them back to his body (*khandana yoga*), curing the incurably sick, appearing beaten when another was beaten, preventing a mosque from falling down on people, and helping his devotees in other miraculous ways. He also gave Darshan (vision) to people in the form of Sri Rama, Krishna, Vithoba, Shiva and many other gods depending on the faith of devotees.[62][63]

According to his followers, he appeared to them in their dreams and gave them advice. His devotees have documented their experiences.[64]

Followers

Sai Baba left behind no spiritual heirs, appointed no disciples, and did not provide formal initiation (diksha), despite requests. Some of Sai Baba's notable disciples include Mahalsapathi, Madhav Rao (Shama), Nanasaheb Peshway, Bayijabai, Tatya Kote Patil, Kakasaheb Dixit, Radhakrishna Maai, Hemadpant, Bhuti, Das Ganu, Lakshmi Bai, Nanavali, Upasni Maharaj, Abdul Baba, Sapatanekar, Nanasaheb Chandodkar, B.V. Narashima Swamiji.[65] Some disciples of Sai Baba achieved fame as spiritual figures, such as Upasni Maharaj of Sakori. After the demise of Sai Baba, his devotees offered the daily Aarti to Upasni Maharaj when he paid a visit to Shirdi twice within 10 years.[66]

Hindus

During Sai Baba's lifetime, the Hindu saint Anandanath of Yewala declared Sai Baba to be a "spiritual diamond."[67] Another saint, Gangagir, also called him a "jewel."[67] Sri Beedkar Maharaj greatly revered Sai Baba and in 1873, when he met him he bestowed the title Jagad guru upon him.[68][69] Sai Baba was also greatly respected by Vasudevananda Saraswati (known as Tembye Swami).[70] He was also revered by a group of Shaivic yogis, known as the *Nath-Panchayat*.[71] He is considered an avatar of the "Supreme Reality" (Brahman or God), a satguru, or saint, depending on individual proclivities. This is not uncommon in Hinduism where there is no central doctrine or cosmology, but a basis in individual faith and spirituality.

Parsis

Saibaba was revered by prominent Zoroastrians such as Nanabhoy Palkhivala, Farhaad Panthaky and Homi Bhabha, and has been cited as the Zoroastrians' most popular non-Zoroastrian religious figure.[72]

Meher Baba, who was born into a Zoroastrian family, met Sai Baba once, during World War I, in December 1915. This event is considered as the most significant in Meher Baba's life. *Shri Sai Satcharita* (Sai Baba's life story), makes no mention of Meher Baba but Lord Meher, the life story of Meher Baba, there are numerous references to Sai Baba.[66]

Meher Baba, who claimed he was an (the) Avatar, credited his Avataric advent to Upasni, Sai Baba, and three other Perfect Masters: Hazrat Babajan, Hazrat Tajuddin Baba, and Narayan Maharaj. He declared Sai Baba to be a *Qutub-e-Irshad* (the highest of the five Qutubs, a "Master of the Universe" in the spiritual hierarchy).[73] This classification of avatar and satgurus and the associated name is applied within the Meher Baba community alone.

In popular culture

Shri Sai tends to be a very common name for establishments in Mumbai in particular and Maharashtra in general. It tends to be popular for a variety of establishments including restaurants, real estate agencies and hotels.

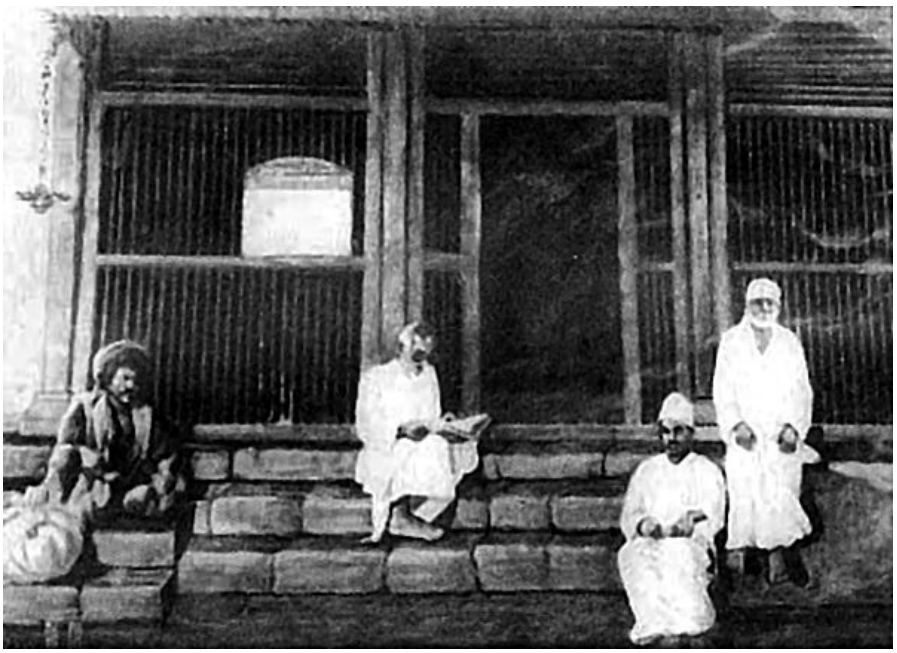
Sacred art and architecture

There are many temples of Sai Baba in India.[74] Temples are also located in countries outside India, including the United States, Trinidad and Tobago, Guyana, Suriname, Fiji, Mauritius, South Africa, Netherlands, Kenya, Benin, Cuba, Canada, Pakistan, Australia, United Kingdom, Germany, Japan and New Zealand.[75] Present in the mosque in Shirdi in which Sai Baba lived, is a life-size portrait of him by Shama Rao Jaykar, an artist from Mumbai. Numerous monuments and statues depicting Sai Baba which serve a religious function have been made. One of them, made of marble by a sculptor named Balaji Vasant Talim, is in the Samadhi Mandir in Shirdi where Sai Baba was buried.[76]

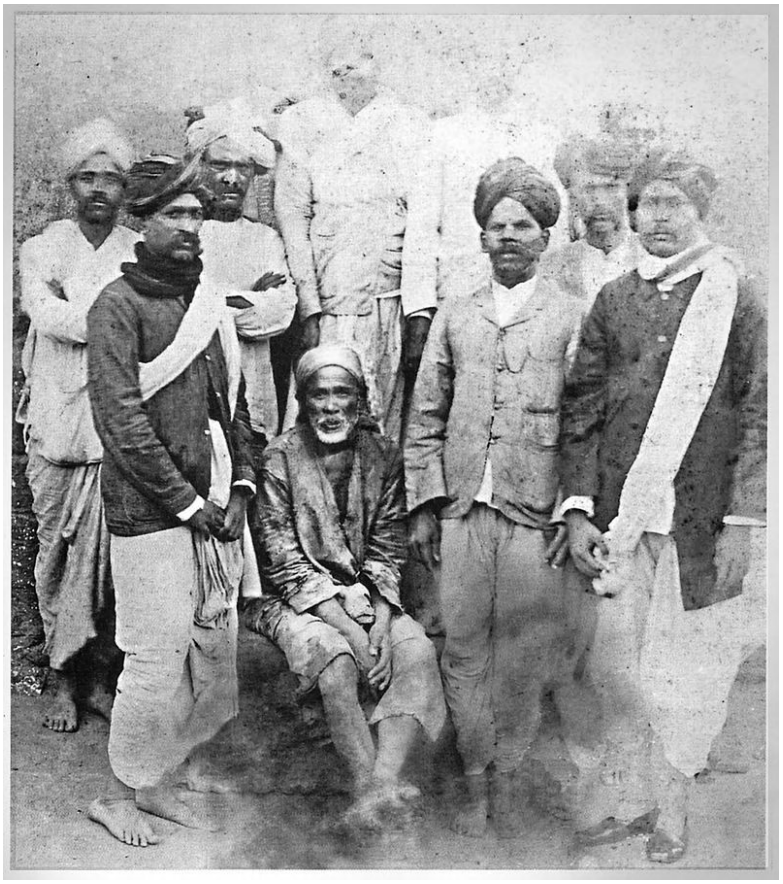
In 2008, India Post has issued a commemorative postage stamp of ₹ 5.00 to honour Sai Baba.

Photos:

Sai Baba



In Dwarakamayi



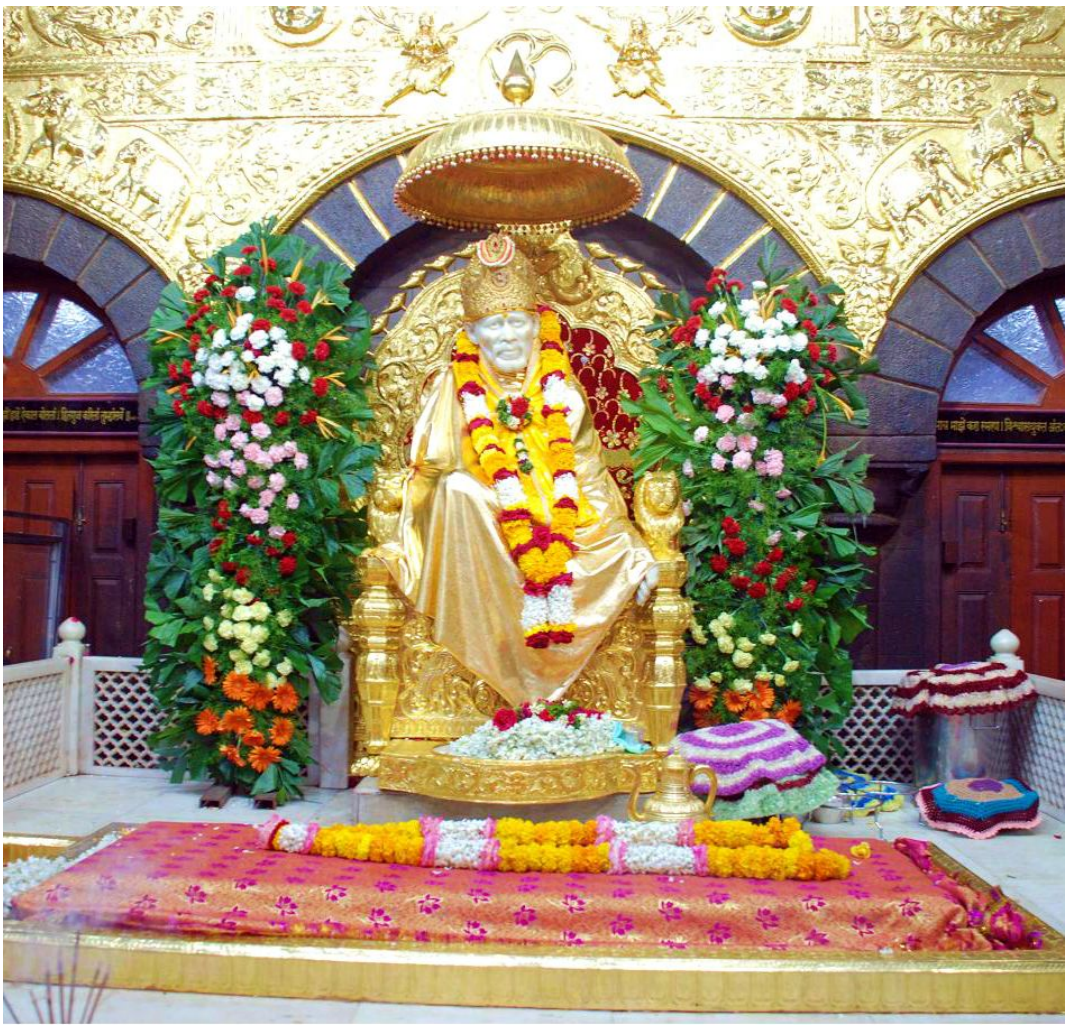
With some devotees

Baba in His usual attire

Padukas of Sai Baba

Baba leaning against wall of Dwarakamayi

Marble statue of Baba



Baba

Ref: Sai.org.in

Shri Saibabasansthan Trust, Shirdi

About the Trust:

Shri Saibaba Sansthan Trust, Shirdi, is the Governing and Administrative body of the Shri Saibaba's Samadhi Temple and all others temples on this premise, and devoted towards development of Shirdi village.

Shri Saibaba Sansthan Trust, Shirdi, is the authorized body to control and manage the day-to-day activities at the Shri Saibaba Samadhi Temple. It also provides various facilities like Accommodation, Meals (Free), refreshments, and lot more. The Sansthan Trust also runs School and Colleges(Junior and Senior), English Medium School from class Jr KG to Std X, Industrial Training Institute (ITI), Drinking Water Supply, Hospitals (Shri Saibaba Superspecility Hospital and Shri Sainath Hospital on Charity basis).

Shirdi, a small rural town in the Rahata Taluka of Ahmednagar district in the Maharashtra state of India. Shirdi is a secular place where all religions are treated as one & a belief in the power of Faith & Patience is foremost. A place where all heads bow down in prayer, where faith prevails, where hopes are built, where patience pays, and where infinite joy and everlasting contentment abound. Such is the glory of the place which belongs to the Holy Saint, a true repository of wisdom, who pleased all with pious equality and gifted mankind ornaments of humanity and peace by saying "SABKA MALIK EK". The footprints of Saibaba have made this town a holy place. Millions of devotees continuously flock here from all over India and abroad. Situated on the Ahmednagar-Manmad highway.

Shirdi can be reached from the new railway station at Sainagar; Manmad-Junction, Kopargaon and Nagarsul are other nearby railway stations on the Central Railway. Shirdi is where the holy soul of Shri Satchidanand Sadguru Sainath Maharaj - affectionately known as “Saibaba” rests today. Shri Saibaba appeared at Shirdi in his human incarnation. For 60 years Baba served mankind and preached his precious teachings to the world from here, and then went for contemplation (Samadhi) in Shirdi itself. The footprints and the deeds of Saibaba have turned this small town into a unique holy place for people of all castes, creeds and religions. Saibaba delivered the universal slogan of "Shraddha - Saburi", i.e. Faith and Patience for everyone,

from here itself. The place of his 'Samadhi' has become a center-point for innumerable devotees, infusing them with the joy of life. While visiting Shirdi, one experiences complete peace of mind, a strong self-confidence, and a great sense of purpose. During his contemplation (Samadhi) services, Shri Saibaba had consoled his devotees with these words - "After I take Samadhi, my bones will speak from the grave, and people will throng here." His message is being experienced till today. Shirdi is a convenient place to visit throughout the year, during all seasons. Baba's Shirdi is one place where even today all his devotees come with empty hands, but filled with Hope**,** and go back "Blessed with Contentment with an Everlasting Smile on their faces".

Photos:

DWARAVATI
BHAKTANIWAS

Contact Us

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Ref: http://www.saibabaofshirdi.net/

New photos:

Original samadhi mandir

New samadhi mandir

Sai Baba at Samadhi mandir

Lord Ganesha's idol which was presented by Baba to Shyama

Abdul Baba’s chimta

Sai Baba's Khadau (slippers)

Dwarka Mai

New fountain at Landhi bagh

Chawri procession

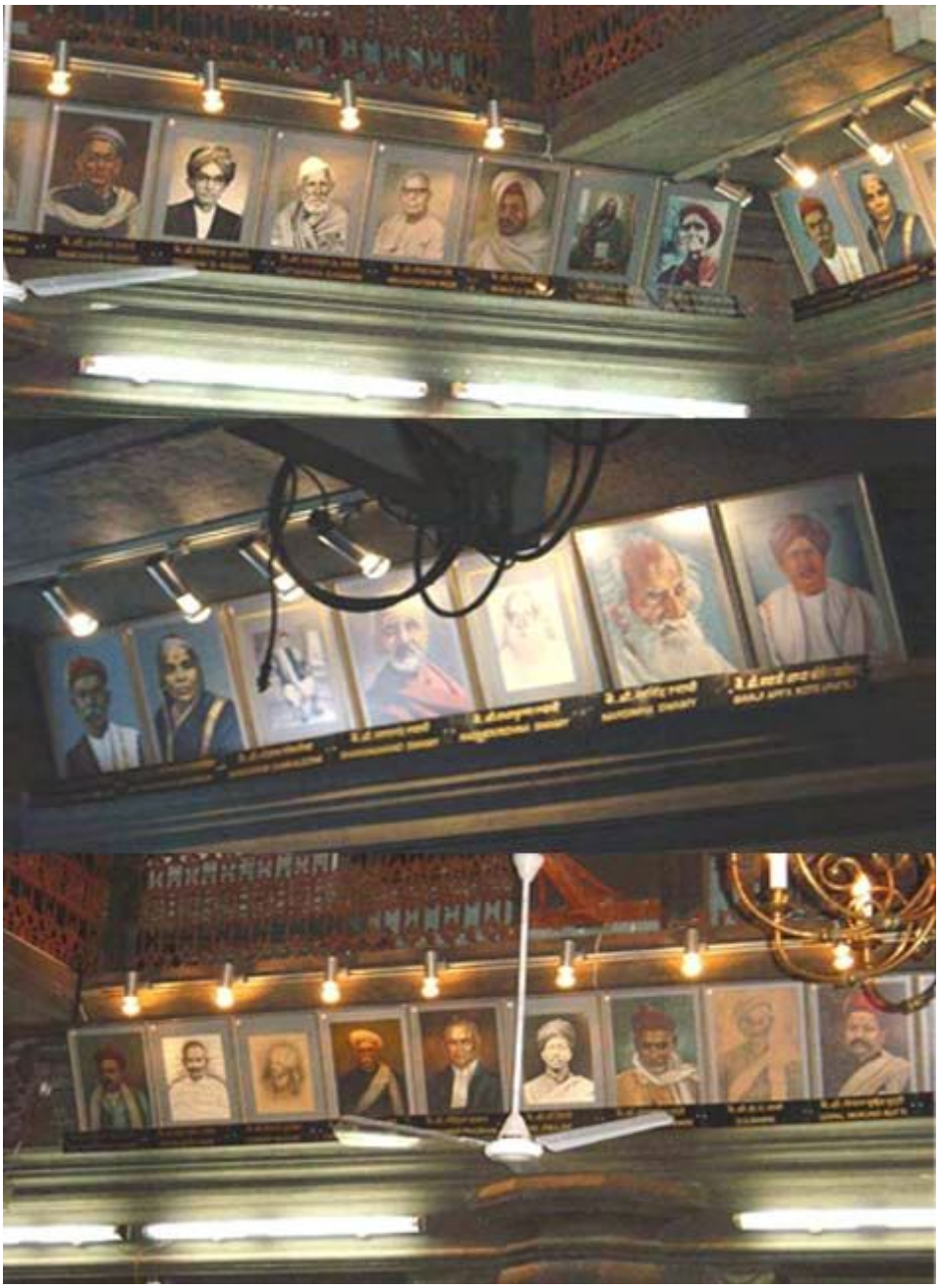
Chawri photo

Baba’s Abhishek Aarti

Statue of Bhagat Mahalspiti in the Khandoba Temple

Sai in Dwarka Mai

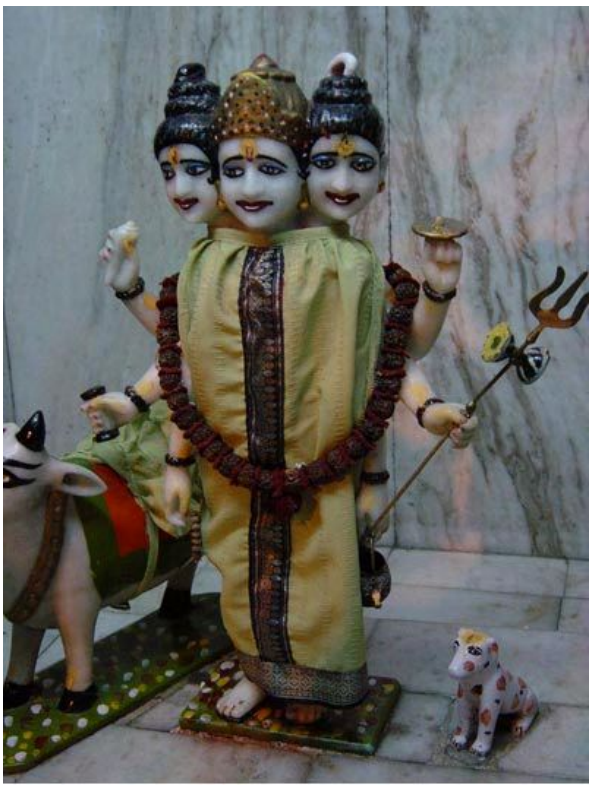
Original Things used by Shri Sai Baba, also seen in the picture Muralitharan statue which had to be placed at the Samadhi Mandir



People who were in contact with Baba Ji, while he was living

Statue of Sri Sai Baba

Padukas



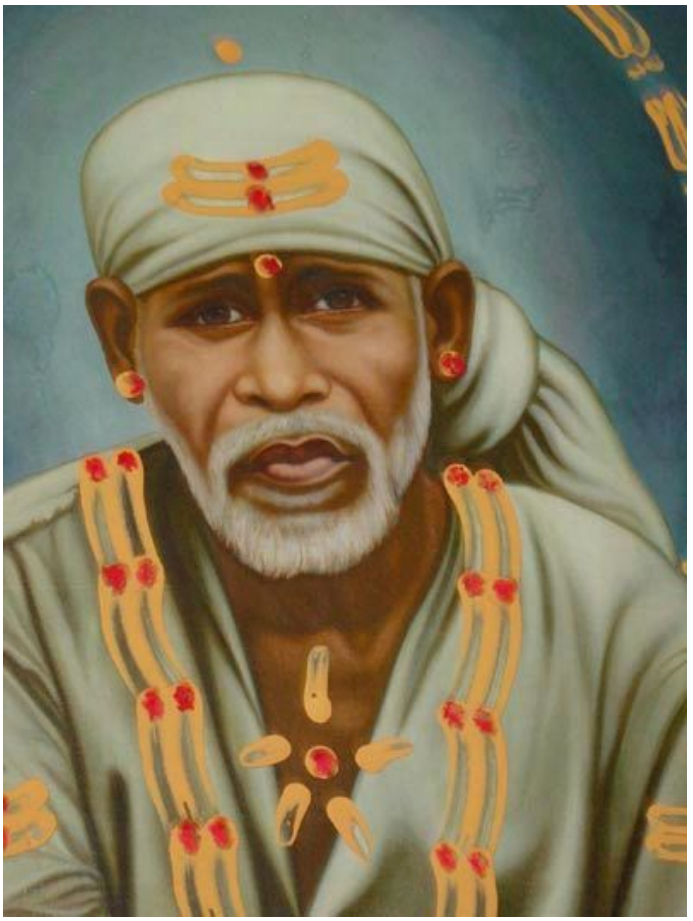
Statue of Shri Dattetrey near Nandadeep in Shirdi

Sai Baba statue in Gurusthan

Shri Sai Baba photo in the visitor room in the Samadhi Temple

Shri Sai Baba photo in Guruasthan

Shri Sai Baba painting in Chawri



Shri Sai Baba painting in Chawri

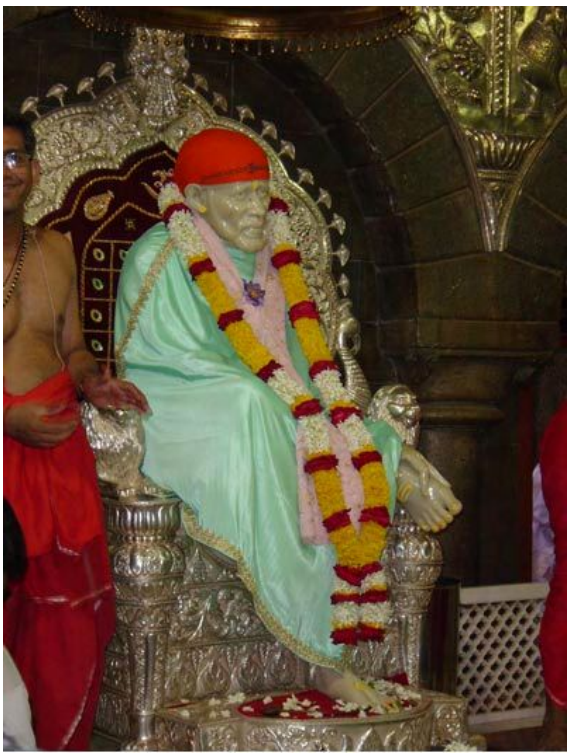
Shri Sai Baba painting in Chawri

Shri Sai Baba's bed

Shri Sai Baba's chair

Shri Sai Baba's photo in Chawri

Shri Sai Baba's photo



Shri Sai Baba's statue

Shri Sai Baba's samadhi

Who is Sai Baba of Shirdi

Long time ago, at the beginning of eighteenth century a young bearded man with sparkling eyes took shelter in a mosque, in Shirdi Village (of Maharshtra State, In India) . Nobody knew from where this stranger had come who hardly spoke a word and stayed there.

Gradually the curious villagers started offering food to the man, but he never asked anything from them. Sometimes he shared his food with the animals. Soon the young fakir, as he was started to be addressed, started expressing his view points with few elderly villagers. His simple language of expresssion and his special power of solving the problems of poor needy and destitutes soon made this less known fakir, known as Shri Sai Baba. As the days passed, devotees started streaming into Shirdi in ever growing numbers. The village was fast becoming a centre of pilgrimage. As gifts and presentations flowed in, the pomp and ceremony of Sai worship were evolving. Everyday Sai Baba would be a pauper having distributed all among the needy and the poor. But Sai Baba's life of a Fakir remained calm, undisturbed, unaltered and therein is the saint's Spiritual glory.

People also realised that this "Baba" was no ordinary person but a person with extraordinary godly powers. Such powers are not known or present in normal human beings. Baba preached his principle of love and faith in humanity to all his disciples. He always felt anguished over the fact that all those who came to him were more for their own personal problems and not for attaining the ultimate goal of reaching God which he felt could be attained only by true servicing of humanity.

Sai baba strongly believed in uniformity of religion and he never distinguished anyone on the basis of caste, creed or religion. He always made it a point not to return empty handed those who had come to him in their hour of need and grief. He performed miracles to alleviate the suffering of poor people. On one occasion he restored the eyes of a blind elderly and in another occasion he lighted a lantern with water when there was no oil to burn it.

As all good things have to end ultimately "Baba" also left his body on his own will on 15th Oct. 1918, leaving his millions of believers and followers crying. His body was laid in the Samadhi Mandir called "Booty", which he had asked his disciple to built before his death.

Sai Baba was Unique, in that, he lived his message through the Essence of his Being. His life and relationship with the common man was his teaching. The Immense Energy that was manifest in the body of Sai was moving and is still moving in a mysterious way, creating and recreating itself everywhere, beyond the comprehension of time and space.Yet, he lived with the common folk as a penniless fakir, wearing a torn kafni, sleeping over a mat while resting his head on a brick, begging for his food. He radiated a mysterious smile and a deep inward look, of a peace that passeth all understanding. He was always and ever aware of what transpired within the hearts and minds of everyone, whether they be, His devotees or not. This Omnipresent and Omniscient Sri Sai Baba who left his mortal body in 1918, is the living spiritual force that is drawing people from all walks of life, from all parts of the world, into his fold, today.Sri Sai Baba lived, acted and behaved as only a "God descended on Earth" can. He came to serve mankind, to free them from the clutches of fear.

His most concise message for one and all alike was "Why fear when I am here". To take refuge in Sai, is to enter into ajourney to reach the Divine Oasis of Love and drink deep from the Fountain of Life, the source of all Spiritual Energy.Wherever the devotee is, Baba makes him recognize within himself his highest aspirations and goal and at one stroke, his conduct and the attitude to fellow beings is touched with the awareness of love, understanding, patience and faith. This is the promise that Sri Sai Baba holds out to all who come to Him. Sri Sai Baba was beyond the limitations of Time and Space and thus caste, creed, position dogmas and doctrines were fundamentally unimportant to him. Nobody really knew his parentage, where he came from or which religion he practised. He claimed no possessions nor accepted any disciples or gave any specific teaching.

This anonymity lent a strange facet to his interaction with the people who came to him for guidance. To the Hindus he was an orthodox Brahmin, with a sacred fire, enjoining the worship of many gods and the devout study of various Hindu scriptures. He lived in a mosque but always referred to it as "Dwarkamay!" (Lord Krishna's birth place is Dwaraka). To the Moslems he was a fakir living in a mosque observing the disciplines of Islam, uttering "Allah Malik" (God is the master) guiding Muslim seekers along the lines c)f their own religion. To the Parsis he was the

sacred rire worshipper. His life was a living manifestation c)f the Sermon of the Christ and of the Eight-fold path of the Buddha.

Sai Baba's attraction and appeal lie in this fact that he was a perfect model of the harmony of all religions, for whom this world - with all its sectarian and religious antagonism, had been waiting. Sai Baba lived to awaken and lead mankind to the varities of spiritual life. He set in motion a wave of spirituality, which is now spreading all over the globe. All his life's activities constituted the upliftment of mankind. By first conferring temporal benefits, he drew unto himself countless souls caught up in ignorance (darkness) and opened their eyes to the true meaning of life. The miracles which manifested through Sai Baba were just such as were needed to create faith in the people and to make his devotees ethically and spiritually better evolved. Baba did not purposefully perform miracles to show his powers. The very strength of his perfect realisation, in its interaction with nature, caused "the miracle" to take place. Thus he drew people from their deluded pursuits after earthly objects of a transitory nature and induced and inspired them to strive for self-realisation. He continued this glorious work until the last moment of his human embodiment in Shirdi.

Amazingly, there are a phenomenally large number of Instances in which Sai Baba has been literally physically appearing before his devotees, even decades after his passing out of the physical body.Sai Baba is constantly and simultaneously proving that he Is alive in spirit and responds to our sincere prayers. He Is the One Spirit of all existence. which is God in all the forms of God, in all the saints, in all the men and in all the creatures.All those who sincerely take to a life of inner development, Sai Baba lifts him to a higher level. Every one derives benefit according to the ripeness o f his soul and in accordance with his inner yearning.Baba assured his devotees by his saying **"I am at Shirdi and everywhere. Whatever you do, wherever you may be, ever bear this in mind, that I am always aware of everything"**. Sai Baba does not belong to any single tradition but to all mankind on the path of goodness, love and understanding.

The relevance of Sai Baba today

The divine role of Shri Sai Baba of Shirdi in the present embodiment covered a period of about 64 years between 1854, when He made his first appearance in Shirdi, and 1918 when he left His body. However, his sixty years of stay at Shirdi on his second appearance between 1858 and 1918 manifested the depth and expansiveness of his unique role.India was in a cross - road of cultural and religious mix. The Mughal empire was vanishing and the British empire was establishing itself. Western culture and Christianity were slowly entering into the mainstream of Indian life. Religious and cultural intolerance were raising their ugly heads in the Post Sepoy-Mutiny Scenario of India. It could not have been possible for any leader or statesman to bring about harrnony among the divergent religious, cultural groups in such a situation. It was only a God in human form who could dare and accomplish the task of bringing unity between the different religious and social groups.Shri Sai baba had large number of Hindu, Parsee and Muslim devotees. Christians and Sikhs also used to visit Him.

All were treated by him alike. Under his umbrella, both the Hindus and Muslims happily took part in each others religious festivals. The caste scheme of the Hindus had no relevance with Shri Sai. He had introduced the tradition of group worship, group prayer and group dinning for all and would share his 'Chilum' (Tobacco pipe) with all. He even showed highest compassion for animals and birds and encouraged

his devotees to feed and take care of them. He recognised no difference in temporal status of human beings. He refused to accept food brought in silver and gold utensils from a queen but relished a single ROTI (hand-made bread) of a beggar woman and showered all His blessings.

- He practiced and preached humanism and universal brotherhood - prophet like.

- He established the superiority of love and compassion above egoism - Christ-like.

- He taught simplicity of livelihood and excellence of human virtue reflected in day to day conduct, Buddha-like.

Today, the world is looking ahead for a magical solution to its problems of cultural, racial, national and religious differentiation. All intellectual exercises to bring about peace in -the world and happiness to mankind has failed for these efforts are not based on humanism, universalism and love as taught by Shri Sai. The ever multiplying number of Sai temples and devotees of Shri Shirdi Sai Baba in India and other countries establishes the ever- increasing relevance of His Preachings today. Jesus as an human embodiment is gone but the spirit of Jesus remains. The body of Shri Sai Baba of Shirdi cannot be seen but the magnetic pull of His Divine Soul is felt by all those who merely think of Him and particularly, those who visit His tomb at Shirdi. Baba had promised that whosoever would put his feet pn the soil of Shirdi, his miseries would end or marginalise.

All devotees of Baba find His promise come true, even eighty years after He left the mortal body. Baba used to call His devotees as children, and like the true father, kept busy day-in and day-out for their temporal as well as spiritual upliftment. In todays world the children of God, torn asunder by religious, social and sectarian strife, should run to the father to experience that love which can only unite them.Human beings may conquer all the planets and stars before they learn the magic formula to conquer the hearts of their fellow beings. The formula has been given by the Master. It is for us to follow to make the world a better place to live.

Miracles of Sai Baba:

The villagers of Shirdi and afar soon found out that this was no ordinary fakir but an avatar (incarnation) of a very high order. He demonstrated through his miracles and utterances, the purpose and intention for which he had come. He would often say, "My Leela is inscrutable". To each one he met, he imparted knowledge according to the capacity of the recipient to absorb it. Baba's Leela's (miracles) were plenty and varied, and we recount just a few which occurred during and after his lifetime.

Lighting lamps with water

Long before Sai Baba's fame spread, he was fond of burning lights in his Masjid and other Temples. But for the oil needed in those little earthenware lights that he lit, he depended on the generosity of the grocers of Shirdi. He had made it a rule to light earthenware lamps in the masjid every evening and he would call on the grocers for small donations. But there came a time when the grocers got tired of giving oil free to Sai Baba and one day they bluntly refused to oblige him, saying they had no fresh stocks. Without a word of protest Sai Baba returned to the masjid. Into those earthenwa lamps he poured water and lighted the wicks. The lamps continued to burn deep into the midnight. The matter came to the notice of the grocers who now came to Sai Baba with profuse apologies. Wouldn't Sai Baba kindly pardon them? Sai Baba pardoned them, but he warned them never to lie again. "You could have refused to give me the oil, but did you have to say that you didn't have fresh stocks?" he admonished them. But he had made his point.

Premonition of burning fields

Once, harvesting in Shirdi had been completed and the foodgrains of the entire village had been stored in a yard. The summer was on. The heat was intense as only those who have lived in Shirdi know. One afternoon Sai Baba summoned Kondaji Sutar and said to him: "Go, your field is on flrel" Frightened, Kondaji ran to his field and. frantically looked around for any sign of fire. There wasn't any. He returned to the masjid and informed Sai Baba that he had looked everywhere but had found no trace of fire and why did Baba have to frighten him? Unfazed, Baba said : "You better turn back and look again." Baba was right after all. Kondaji noticed that a sheaf of corn was indeed on fire and smoke was billowing from it. A strong wind was fanning the fire and word had gone round to the villagers who now came running to the

scene. "Sai Baba," the people shouted "help us, help us put the fire out!" Thereupon, Sai Baba walked casually towards the yard, sprinkled some water on a stack of sheaves and said: " There now! The fire will die down!" And so it happened.

Stopping the rain

There is the story of one Rao Bahadur Moreshwar Fradhan who had come to Shirdi to take Sai Baba's darshan along with his wife. As the couple were about to leave, it began to rain heavily. Thunder and lightning rent the air. As the Pradhan couple looked round in dismay, Sai Baba prayed. "Oh Allah!" he intoned, "let the rains cease. My children are going home. Let them go peacefully!" The storm thereupon ceased, the downpour reduced to slight drizzle and the Pradhans were able to reach their destination safely.

Raising the water level in well

When Sai Baba first came to Shirdi it had of no basic facilities. There was a well put only in name. It had no natural spring water and if ever there had been one, it must long ago have dried up. Water had to be fetched from a distance. When, therefore, Sai Baba gave his permission to the villagers to celebrate the Ram Navami Fair, (Baba's Birthday) the big problem facing the organizers was one of water supply. So What should they do but go to Sai Baba with their problem? "'Oh yes," said Sai Baba, 'so you want plenty of water, do you? Here, take this and drop it in the well and wait and see." "'This," turned up to be a platter of flowers on which some prasad (blessed food) had been placed along with the remnants of alms Baba had received earlier in the day. The villagers had no qualms about doing as they were did. Their faith in Sai Baba was total. No sooner had that platter of leaves been dropped in the well, it is said, water rose from the bottom as if by divine command and completely filled it. And great was the rejoicing of the people.

Saving a child from drowning

One report has it that word had spread that the 3-year old daughter of a poor man called Babu Kirwandikar had fallen into the well and had been drowned. When the villagers rushed to the well they saw the child suspended in mid-air as if some invisible hand was holding her up! She was quickly pulled out. Sai Baba was fond of

that child who was often heard to say : I am Baba's sister!" After this incident, the villagers took her at her word. "it is all Baba's Leela", the people would say philosophically. They could offer no other explanation.

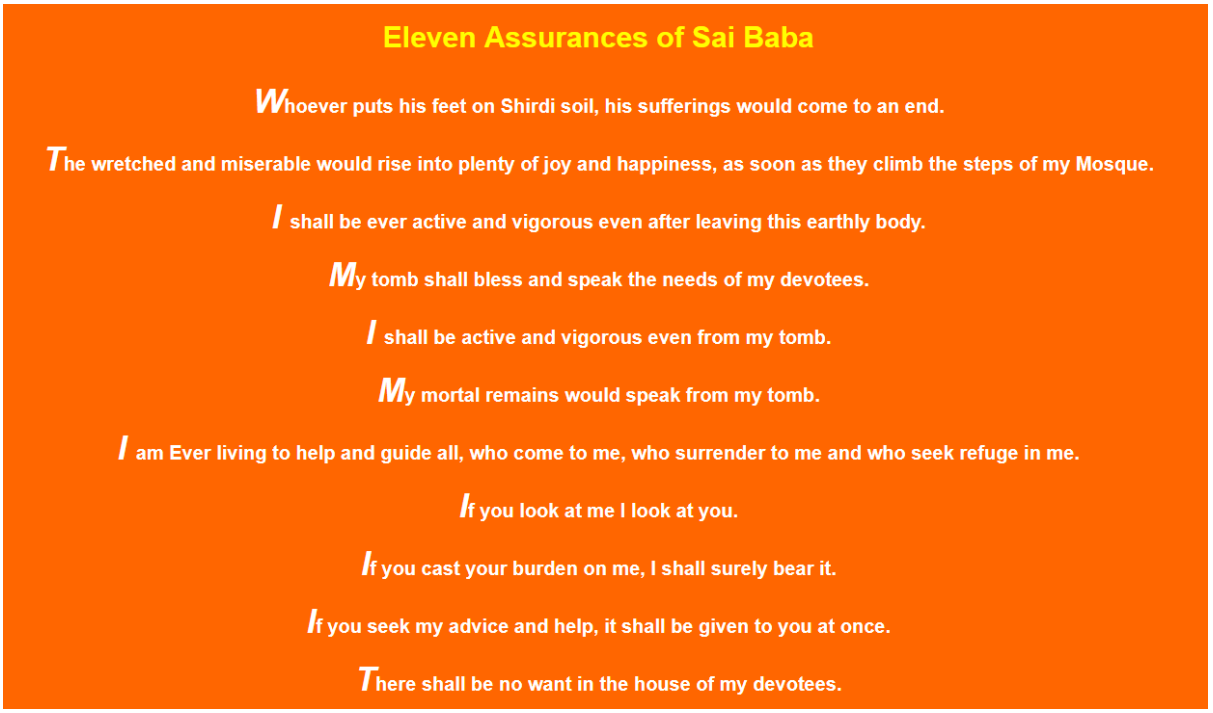
Flow of Godavari (river) from Baba's feet

These were instances of things they had seen with their own eyes. It was not secondhand information they had gathered. Sai Baba was to them as real as their homes and their fields and their cattle and the distant hills.Das Ganu once had an unforgettable experience. On a festive occasion, he sought Baba's permission to go to a place called Singba on the banks of the Godavari to have a bath in the holy waters. "No," Baba replied resolutely, "where is the need to go all the way when the Godavari is here right at my feet?" Das Ganu was vexed. He was willing to concede that Ganga the holy river (Baba frequently referred to Godavari as Ganga) rose from the feet of Sri Narayana (one among the Hindu trinity of Gods) himself, but his faith was not deep enough to believe that the waters of the Godavari could spring form the feet of his master, Sri Sai. Baba who was reading Das Ganu's mind decided that this was the time to strengthen Das Ganu's faith. He told his devotee: "come closer to me and hold the hollow of your palms at my feet!". As soon as he did so water flowed freely out of the toes of the master's feet and filled the hollow of Das Ganu's palms in no time. His joy knew no limits. He sprinkled the water on his head and his body and distributed some more among the assembled devotees as tirtha (holy water).

Other miracles

There was that other occasion when many thought that the masjid which housed Sai Baba itself would be consumed by fire from the flames which leapt up from the dhuni. All that Baba did was to take some swipes at a wooden pillar in front of him. With every blow the flames subsided and the fire died down. "Miraculous," said his devotees. Often they would notice him stirring some hot concotion over the kitchen fire, not with a ladle but with his bare hands. There never was a time when his hand was scalded. What supernatural powers did he have? On yet another occasion, Sai Baba was partaking of food with three of his devotees in the masjid when, without any cause for provocation, he exclaimed- "Stop!" Then, as if nothing had happened,

the four continued with their meal. Lunch over and the dishes cleared, they stepped out of the masjid, when large chunks of the ceiling fell on the very spot where they had been seated only a few minutes earlier. Did Sai Baba's powers extend even to inanimate matter, the devotees wondered. Instances have been quoted by his devotees as to how Sai Baba commanded the rains to stop and the winds to cease.


Eleven Assurances of Sai Baba
Whoever puts his feet on Shirdi soil, his sufferings would come to an end.
The wretched and miserable would rise into plenty of joy and happiness, as soon as they climb the steps of my Mosque.
I shall be ever active and vigorous even after leaving this earthly body.
My tomb shall bless and speak the needs of my devotees.
I shall be active and vigorous even from my tomb.
My mortal remains would speak from my tomb.
I am Ever living to help and guide all, who come to me, who surrender to me and who seek refuge in me.
If you look at me I look at you.
If you cast your burden on me, I shall surely bear it.
If you seek my advice and help, it shall be given to you at once.
There shall be no want in the house of my devotees.

Ref: templepurohit.com

Shirdi Sai Baba lived between 1838 and 1918, whose real name, birthplace and date of birth are not known. A spiritual guru and a fakir who transcended the barriers of religions, Shirdi Sai Baba was regarded with great reverence by both Hindu and Muslim followers.

His philosophy ingrained ‘Shraddha’ meaning faith and ‘Saburi’ meaning compassion. According to him Shraddha and Saburi were the supreme attributes to reach the state of godliness.

It is believed that at a tender age of 16 yrs Shri Sai Baba arrived at the village of Shirdi in Ahmednagar district of Maharashtra and remained their till his death. He

found shelter in Khandoba temple, where a villager Mahalsapathi in the temple addressed him as Sai or Saint.

Baba reportedly arrived at the village of Shirdi in the Ahmednagar district of Maharashtra, India, when he was about sixteen years old. Although there is no agreement among biographers about the date of this event, it is generally accepted that Baba stayed in Shirdi for three years, disappeared for a year and returned permanently around 1858, which posits a possible birth year of 1838. He led an ascetic life, sitting motionless under a neem tree and meditating while sitting in an asana.

The people of the village were wonder-struck to see such a young lad practicing hard penance, not minding heat or cold. By day he associated with no one, by night he was afraid of nobody.

His presence attracted the curiosity of the villagers and the religiously-inclined such as Mhalsapati, Appa Jogle and Kashinatha regularly visited him, while others such as the village children considered him mad and threw stones at him.After some time he left the village, and it is unknown where he stayed at that time or what happened to him. However, there are some indications that he met with many saints and fakirs.

Shirdi Sai Baba lived an extremely simple and austere life, sleeping on the floor of temple and later taking a ruined mosque as his shelter. With his arrival to Shirdi, in no time he began exhibiting a hypnotic attraction among people as they began flocking to him. There are many accounts of Sai Baba miracles, doing things that were beyond a mortal’s power. He never discouraged these attributes and soon his fame spread like wild fire. Many pilgrims came seeking his blessings. Such was his hypnotism that even the mundane of his activities attracted large crowds.

Shirdi Sai Baba - A Saint, Fakir and Satguru

For four to five years Baba lived under a neem tree, and often wandered for long periods in the jungle in and around Shirdi. His manner was said to be withdrawn and uncommunicative as he undertook long periods of meditation. He was eventually persuaded to take up residence in an old and dilapidated mosque and lived a solitary life there, surviving by begging for alms and receiving itinerant Hindu or Muslim

visitors. In the mosque he maintained a sacred fire which is referred to as a dhuni, from which he had the custom of giving sacred ash (‘Udhi’) to his guests before they left and which was believed to have healing powers and protection from dangerous situations. At first he performed the function of a local hakim and treated the sick by application of Udhi. Baba also delivered spiritual teachings to his visitors, recommending the reading of sacred Hindu texts along with the Qur’an, especially insisting on the indispensability of the unbroken remembrance of God’s name (dhikr, japa). He often expressed himself in a cryptic manner with the use of parables, symbols and allegories. He participated in religious festivals and was also in the habit of preparing food for his visitors, which he distributed to them as prasad.

Sai baba strongly believed in uniformity of religion and he never distinguished anyone on the basis of caste, creed or religion. He always made it a point not to return empty handed those who had come to him in their hour of need and grief. Sai Baba performed many miracles to alleviate the suffering of poor people. On one occasion he restored the eyes of a blind elderly and in another occasion he lighted a lantern with water when there was no oil to burn it.

Popular among both Hindus and Muslims, Shri Sai Baba became a great building force between the two disparate communities. He regularly recited Hindu and Muslim prayers. His Hindu followers considered him to be an avatar or reincarnation of Shiva and Dattatreya. Sai Baba did not leave any written works. All his teachings were oral and catchy. His sayings were short, crisp and in layman language with which the common mass could easily associate.

Sai Baba’s origin is completely unknown to this day. He did not disclose to anyone where he was born nor where he grew up. Because of his unknown past, various communities have claimed that he belongs to them. Nothing has been substantiated, however. It is known that he spent considerable period with fakirs. His attire resembled that of a Muslim fakir.

Sai Baba encouraged charity and said, “Unless there is some relationship or connection, nobody goes anywhere. If any men or creatures come to you, do not discourteously drive them away, but receive them well and treat them with due respect.”

Shirdi Sai Baba - A Saint, Fakir and Satguru

Shri Shirdi Sai Baba was unique in the sense that he lived his message through the essence of his being. He lived among the common people adorning a torn kafni (long robe), sleeping over a mat while using brick as his headrest and got his food by begging. Such was his smile that radiated a mystical charisma and deep seated inward look that hypnotized the people who visited him.

His most concise message for one and all alike was **“Why fear when I am here”.**

Sai Baba said that he was a slave in the service of those who loved him. He was ever living to help those who turn to him and that he has to take care of his children day and night.

Eleven famous sayings of Shirdi Sai Baba:

No harm shall befall him who sets his foot on the soil of Shirdi.

He who cometh to My Samadhi, his sorrow and suffering shall cease.

Though I be no more in flesh and blood, I shall ever protect My devotees.

Trust in Me and your prayer shall be answered.

Know that My Spirit is immortal. Know this for yourself.

Show unto Me he who sought refuge and been turned away.

In whatever faith men worship Me, even so do I render to them.

Not in vain is My Promise that I shall ever lighten your burden.

Knock, and the door shall open. Ask and ye shall be granted.

To him who surrenders unto Me totally I shall be ever indebted.

Blessed is he who has become one with Me.

Sai Baba’s mission was to restore belief in god and according to him, “I give people what they want in the hope that they will begin to want what I want to give them

(knowledge of the Ultimate).” He then taught values of total surrender to the Almighty Master and experiences his grace.

Samadhi Mandir - Shirdi Sai baba

Sai Baba attained ‘mahasamadhi’ on October 15, 1918. Before his death, he said, “Do not think I am dead and gone. You will hear me from my Samadhi and I shall guide you.” The millions of devotees who keep his image in their homes, and the thousands who throng to Shridi every year, is a testimony to the greatness and continuing popularity of Shirdi Sai Baba.

Amazingly, there are a phenomenally large number of Instances in which Sai Baba has been literally physically appearing before his devotees, even decades after his passing out of the physical body.Sai Baba is constantly and simultaneously proving that he Is alive in spirit and responds to our sincere prayers. He Is the One Spirit of all existence. which is God in all the forms of God, in all the saints, in all the men and in all the creatures.All those who sincerely take to a life of inner development, Sai Baba lifts him to a higher level. Every one derives benefit according to the ripeness o f his soul and in accordance with his inner yearning. Baba assured his devotees by his saying “I am at Shirdi and everywhere. Whatever you do, wherever you may be, ever bear this in mind, that I am always aware of everything”. Sai Baba does not belong to any single tradition but to all mankind on the path of goodness, love and understanding.

Today, the world is looking ahead for a magical solution to its problems of cultural, racial, national and religious differentiation. All intellectual exercises to bring about peace in -the world and happiness to mankind has failed for these efforts are not

based on humanism, universalism and love as taught by Shri Sai. The ever multiplying number of Sai temples and devotees of Shri Shirdi Sai Baba in India and other countries establishes the ever- increasing relevance of His Preachings today. The body of Shri Shirdi Sai Baba cannot be seen but the magnetic pull of His Divine Soul is felt by all those who merely think of Him and particularly, those who visit His tomb at Shirdi. Baba had promised that whosoever would put his feet on the soil of Shirdi, his miseries would end or marginalize.

All devotees of Baba find His promise come true, even eighty years after He left the mortal body. Baba used to call His devotees as children, and like the true father, kept busy day-in and day-out for their temporal as well as spiritual upliftment. In todays world the children of God, torn asunder by religious, social and sectarian strife, should run to the father to experience that love which can only unite them.Human beings may conquer all the planets and stars before they learn the magic formula to conquer the hearts of their fellow beings. The formula has been given by the Master. It is for us to follow to make the world a better place to live.

Today, Shri Sai Baba has millions of devotees in India and abroad. Shirdi, the obscure village in Maharashtra has become a pilgrimage destination much as Bethlehem, Jerusalem or Varanasi. With over 25,000 pilgrims thronging in here each day the number of pilgrims climb to over a hundred thousand on holidays and festival days. There are over 2,000 major Sai temples in different parts of India and 150 abroad in places as far-flung as Canada and Kenya, Singapore and England.

Festivals and pooja:

Temple Pooja Daily Schedule

Time	Programme
4:00 AM	Temple open
4.15 AM	Bhupali
4:30 AM – 05:00 AM	**Kakad Aarti (morning)**
5:00 AM	Bhajan in Saibaba Mandir
5.05 AM	Holy Bath of Shri Sai Baba (Mangal Snaan) in Samadhi Mandir
5:35 AM	Aarti ***"Shirdi Majhe Pandharpur"***
5:40 AM	Darshan begins in Samadhi Mandir
11:30 AM	Dhuni Pooja with rice and ghee in Dwarkamai
12:00 PM- 12:30PM	**Mid dav Aarti**

&

4:00 PM	Pothi (Devotional reading/Study) in Samadhi Mandir
At Sunset (20 min.)	**Dhoop Aarti**
8:30 – 10:00 PM	Devotional Songs in Samadhi Mandir and other Cultural Programmes (if any)
9:00 PM	Chavadi and Gurusthan closes
9:30 PM	In Dwarkamai water is offered to Baba, a mosquito net is hung and the hanging lamp is lit
9:45 PM	Dwarkamai (the upper part) closes
10:30 PM-10:50 PM	**Shej (night) Aarti,** after this , a shawl is wrapped around the statue in the Samadhi Mandir, a Rudraksha mala is put around baba's neck, Mosquito net is hung, and a glass of water kept there
11:15 PM	Samadhi Mandir closes after night Arati

How to reach?

Shirdi is a famous centre of pilgrimage and can be reached from several important cities of Western and Southern India. Also known as the Land of Sai, Shirdi is very well connected to the rest of the country and only recently got its own railway station in March 2009 which is named Sainagar Shirdi.

If you want to make a travel to this place you can choose any of the following options:

By Road

Shirdi can be reached by taking a Bus from almost all major cities of Maharashtra. Shirdi is on the Ahmednagar-Manmad Highway, 250 km from Mumbai and 75 km from Nashik.

By Air

Nearest airports are Nashik (5km) Mumbai (260 km), Pune (185 km), and Aurangabad (125 km). Flights for all the major cities in India and abroad can be taken from Mumbai.

By Train

Kopergaon on Daund-Manmad Line is an important railway station about 16kms from Shirdi. This station is on the route of the Karnataka Express from New Delhi to Bangalore. Manmad is another important station about 58kms from Shirdi which carries a number trains from Mumbai and Delhi.

Ref: tripadvisor.in

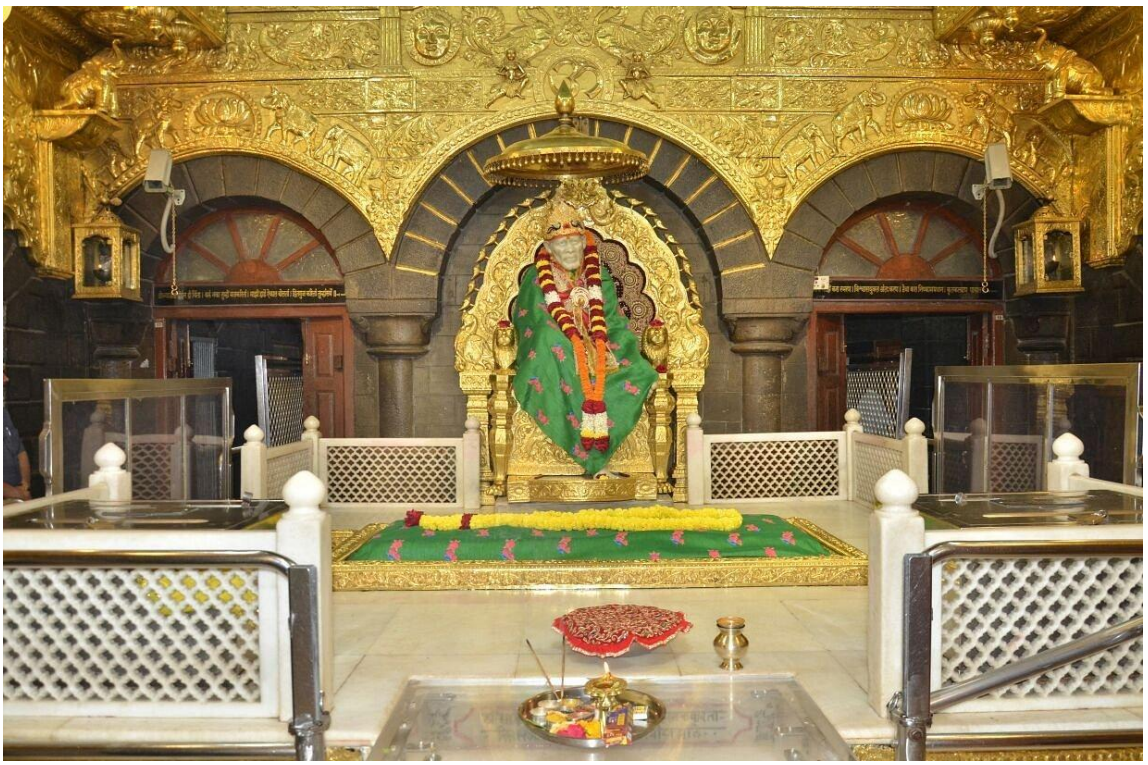
Photos:

SHREE SAIBABA MANDIR COMPLEX
श्री साईबाबा समाधी मंदिर परिसर

श्री साईबाबा समाधी शताब्दी महोत्सवानिमित्त
श्री साईबाबा संस्थान विश्वस्तव्यवस्था, शिर्डी
व साईधाम फाऊंडेशन, मुंबई आपले आभारी आहे.

दर्शन रांगेकडे
TO DARSHAN
Q
GATE
2
श्री साईबाबा संस्थान विश्वस्तव्यवस्था, शिर्डी
Shri Saibaba Sansthan Trust, Shirdi
VIP Darshan Pass is available at Sansthan's PRO Office,
Sai Ashram Bhaktaniwas, New Bhaktaniwas (500 Rooms) and
Dwarvati Bhaktaniwas between 6 am to 9 pm at a Donation
Fee of Rs.200/- per person without any recommendation.

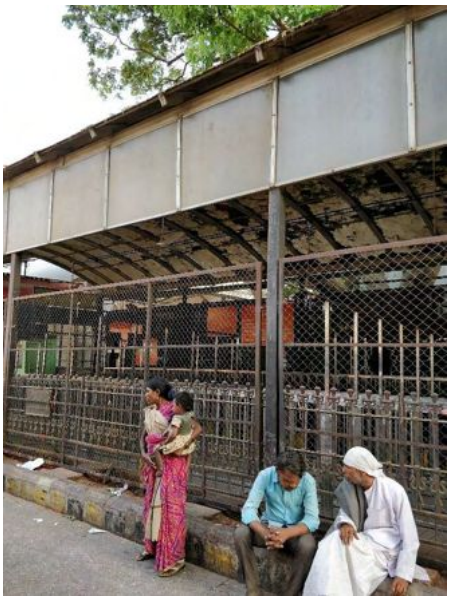
श्री कृष्णा
शोडा शिकंजी



श्री साईबाबा समाधी मंदिर
GSTIN:-27AAATS2581C1ZN

VRINDAVAN
BAR
HOTEL SHWETA
BAR & RESTO

SHREE SAIBABA MANDIR COMPLEX
MAHALAXMI
TOURS & TRAVELS



Quotes:

Love one another and help others to rise to the higher levels, simply by pouring out love. Love is infectious and the greatest healing energy.

The life ahead can only be glorious if you learn to live in total harmony with the Lord.

You must pass your days in song. Let your whole life be a song.

Man seeks to change the foods available in nature to suit his tastes, thereby putting an end to the very essence of life contained in them.

Life is a song - sing it. Life is a game - play it. Life is a challenge - meet it. Life is a dream - realize it. Life is a sacrifice - offer it. Life is love - enjoy it.

Videos:

Quotes:

https://youtu.be/xpL6S-NJVzA

Assurances:

https://youtu.be/CA9d6l-oUe4

PM Narendra Modi visits Shirdi:

https://youtu.be/QSs8CaIxpMg

Shirdi Sai Baba Aarti:

https://youtu.be/B_Qw-RZTJgs

Untold stories of Sai Baba:

https://youtu.be/663rL6bpO2c

Top 10 Sai Baba songs:

https://youtu.be/hI6UITxbprg

Top 10 Sai Baba bhajans:

https://youtu.be/hYUlFggWwgk

Sai Baba Kakad Aarti:

https://youtu.be/7ecGB9BlpY0

Shirdiwale Sai Baba ...full songs:

https://youtu.be/jGtB-B_xdxo

Top 79 Sai bhajans:

https://youtu.be/3z-lYBWgA7k

Sai Sahasranam:

https://youtu.be/-My82tfPKPo

Shirdi Sai Baba -- full movie:

https://youtu.be/_W7LQPYygW0

Ref:

https://sathyasaiwithstudents.blogspot.com/2017/09/sri-sathya-sai-on-shirdi-sai-baba.html#.YQbU6nZX7kw

Sri Sathya Sai On: Shirdi Sai Baba (Parentage, Birth and Early Life)

The Avataric Journey: Sri Krishna, Shirdi Sai Baba and Sri Sathya Sai

Parentage and Birth

In the former Nizam's dominion, in Aurangabad district, there was a remote village called Pathri. In that village, there lived a couple by name Gangabhavadya and Devagiriamma. They were aggrieved because they did not have any children. In answer to their prayers, a son was born to Devagiriamma on September 28, 1835. That child was Sai Baba.

On account of the passage of time and circumstances, no one knew the exact dates of Baba's birth and passing. In this context, the mystery relating to Baba's birth should be noted.

Gangabhavadya and Devagiriamma hailed from Pathri village, and they were ardent worshippers of Eshwara and Parvati. They had no offspring for a long time. They intensified their prayers. Gangabhavadya used to ply a boat near the village for living. One night, when it was raining heavily, Gangabhavadya left his house to take care of the boat, informing his wife that he would not return that night. After her husband had left, Devagiriamma had her food and went to bed early. At 9 p.m., there was a knock at the door. Devagiriamma opened the door expecting the likely return of her husband. Instead, a very elderly man entered the house. He pleaded, "It is very cold outside. Please permit me, mother, to stay inside". Being a pious woman, Devagiriamma allowed him to stay in the veranda and went inside the house after bolting the inner door.

A little while later, there was a knock on the inner door. She opened the door. The old man said, "I am feeling hungry, give me some food". Finding that there was no food, the woman mixed some flour with curds and gave it to him. There was again another knock after some time. When she opened the door, the old man said, "My legs are aching. Mother, will you massage them?" Devagiriamma went inside, sat in the prayer room and prayed, "Oh Mother! Why are you testing me like this? What should I do? Should I serve him or refuse?"

Going out of the house by the back-door she went in search of someone who could be engaged to render this service. No one was available. As she returned there was another knock from the old man. At the same time, a woman knocked at the backdoor. The woman asked, "It appears you came to my house and sought some feminine help. I was away at that time. Please let me know what service I should render". Feeling happy that Goddess Parvati Herself had sent the woman in response to her prayers, Devagiriamma sent the newcomer to the veranda for serving the old man and closed the door.

The old man and the new woman were none other than Parameshwara and Parvati the Divine couple. Parameshwara told Parvati, “Fulfil the cherished desire of this lady”. Parvati replied, “You are the Supreme one. Please shower Your grace on her Yourself”. Eshwara said, “I came to test her. You came in answer to her prayers. Hence You must bless her”. They knocked the door once again. This time Devagiriamma promptly opened the door, because the presence of another woman emboldened her. Parvati and Parameshwara appeared before her in their Divine forms. Unable to contain her joy, Devagiriamma fell at their feet.

Parvati then blessed her, “I grant you a son to maintain the lineage and a daughter for Kanyadana (a girl to be offered in marriage)”. Then Devagiriamma fell at the feet of Eshwara. Eshwara said, “I am immensely pleased with your devotion. I shall take birth as your third child”. When Devagiriamma got up, the Divine couple was not there. Feeling ecstatic over this experience, Devagiriamma eagerly awaited the return of her husband in the morning to relate to him the whole experience.

The husband returned in the morning. She related to him all that had happened the previous night. The husband said, “Devagiri! What is this entirely fanciful tale! It is all a dream. Parvati and Parameshwara appearing before you and giving Darshan! It is pure fantasy!” Gangabhavadya dismissed the whole episode as incredible and fanciful.

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But, as time passed, Devagiriamma became enceinte and a son was born. A year later a daughter was born. Gangabhavadya was convinced that the birth of the two children was the result of the blessings conferred by Parvati and Parameshwara He told his wife, “You had the good fortune of having the Darshan of Parvati and Parameshwara. I did not have that luck”. When Devagiriamma conceived again, Gangabhavadya began to feel an urge to give up hearth and home and go in search of the Divine Couple. He told his wife that he was leaving for the forest to do penance. Devoted wife that she was, Devagiriamma decided to follow him though she was in the ninth month of her pregnancy. After following her husband for some distance, she developed labour pains. She delivered a boy. Wrapping the baby in a piece of cloth, she left the child by the roadside and followed her husband.

- “Revelations about the Sai Avatar”, Sathya Sai Speaks, Volume 23, September 28, 1990, Prasanthi Nilayam

Early Life

In that village there was a Patel whose wife had gone to her native village for a festival. This Patel was bringing back his wife in a horse coach. The Patel had a lot of money and therefore he got the horse coach. They also didn’t have children. When they reached that place she heard a baby cry. She saw that this boy was on a piece of Sari and the boy was playing and crying. Drops of honey were falling from the tree in the mouth of the child. She came and called her husband and said that the baby’s body was smeared with blood.

They did not know as to who had left him there. They looked around and nobody was seen. Patel's wife thought that God had himself presented her this boy. She took the boy home. No one asked them who the child was. They were very happy thinking that God had given this child to them.

A Shaligrama venerated as
Embodiment of Lord Vishnu

The boy grew up. When Baba was a boy he used to play marbles. He was so good in the marble game that from a distance he could hit any marble. And all the boys who played with Baba would lose their game. And generally the people who lose get angry. These people insisted that Baba should play again as they wanted to win a game. But this boy did not have any marbles left. He went to the worship room. There, there was a Shaligrama (a venerable stone) worshipped by his mother every day. It also looks like a marble. He brought the marble and played with it. Baba thought, "Ah this very good, I would like to win it!" He hit the marble and won the marble. He took the marble. But the rich man's son said, "You should give back this marble to me". Baba swallowed it. The boy kept crying and fighting with Baba. The mother saw what was happening. She came down and asked why the two of them were fighting. She asked the boy, "Why are you fighting with that boy? What did He do?" The boy replied that Baba had swallowed his marble. The mother chastised the boy saying that she didn't give him money and enquired how he got the marble. The boy replied, "I did not have any marbles so I went into the worship room and got the Shaligrama". With great devotion she was worshipping this Shaligrama every day. When she went and saw the worship room, the Shaligrama had vanished from there. She was very angry. She prayed to Baba, "Boy, give me back the Shaligrama. I will give you how much ever money you want". He said, "How much ever you plead; I am not going to give you". She got very angry and slapped on both the cheeks of Baba. She then asked Him to open His mouth. Just as Yashoda had seen the 14 worlds in the mouth of Lord Krishna, this lady had the same vision. She was very blissful and touched the feet of Baba and cried.

At the age of seven, the boy used to go to the Hindu temple and read the Quran, and in the mosque he used to chant Vedas. In those times the hatred between the Hindus and Muslims was too much. The Hindus and Muslims started complaining against this boy. The Muslims said, “You come to our mosque and chant Vedas!” The Hindus complained, “You come to our temple and read the Quran!” The Hindus and Muslims boycotted this boy from their places of worship. How much ever the boy was told, he still wouldn’t understand. Even the father tried but he still did not pay heed. The mother wanted to send the boy somewhere. She was thinking of that. Someone came and suggested that the boy should be sent to the Ashram of Venkusa.

She took the boy to that Ashram. Gopal Rao Deshmukh was called Venkusa by the people on account of his scholarship and wisdom. From inside Venkusdas came outside and said, “Boy, I have been waiting for you for the past 10 years”. He hugged this boy and took him to the Ashram. Then Venkusdas went to the mother and said, “Amma from now on he is my son. I will look after him properly. You can go home peacefully”. She was very happy thinking that this was the end of her troubles. She said, “Now and then I will come and see my boy”. Then Venkusdas answered, “If you want to see him now and then, it’s alright. If you want you can even stay here”. But she went away. From that day Venkusdas showed immense love for that boy. The boy stayed in Venkusa’s Ashram till 1851. Venkusa was extremely fond of the boy. In every matter, he used to give priority to this boy’s views. When he was eating food, he used to make this boy sit by his side and eat. He would make the boy sleep in his room. He taught him all the Vedas, Shastras (scriptures) and the epics.

In the school, other children were jealous of this boy. This jealousy is a curse in this age of Kali. Generally, if someone is subject to showering of love, others will develop jealousy and feel that this boy has come only recently and why is he being given so much love. This is jealousy. This jealousy crossed all the limits. One day Venkusdas was taking this boy to the forest. He sat under a tree and was teaching the boy all Vedanta. Other jealous boys threw stones at this boy from a distance. One stone hit the boy’s forehead. It started bleeding. Venkusdas tore a piece of his a dhoti and tied a piece as a bandage on the boy’s head. That piece of cloth which was tied around His head was not removed by Sai Baba till the end.

Thereafter, one night (in 1851), the boy left the Ashram. He reached Shirdi - a very small village at that time.

- “Then at Shirdi, now at Parthi”, My Dear Students Volume 03, March 16, 1998, Brindavan

Venkusdas (also referred to as Venkusa) tied the cloth on Baba's head, which He retained for the rest of His physical sojourn

Source: Sai Vani: Avatar on Avatar Purushas

Appendix-I

Good sites:

A very good site for stotras, ashtottara etc on various Gods (you can choose the language too):

https://vignanam.org

To bring together and disseminate the Vedic and ethnic features allied with Kerala:

http://vaikhari.org/

Another very good site one can refer for Vedas, samhitas, aranyakas, upanishds etc etc:

www.vedicheritage.gov.in

Vedic Mantra collection .. Mantra sangrah:

https://www.drikpanchang.com/vedic-mantra/mantra-collection.html

Link to Sanskrit mantras, prayers etc:

https://www.hinduwebsite.com/mantraslinks.asp

Mantras, shlokas, stotras for Hindu Gods, Goddeses:

https://www.templepurohit.com/mantras-slokas-stotras/

For Stotras:

https://stotranidhi.com

Box link to download ebook..Daily prayers.pdf (in Sanskrit+English):

https://app.box.com/s/0gz5k856mzne79jc255ycngjg9ye7ttb

Box link to download ebook..Devata stotras.pdf (in Kannada):

https://app.box.com/s/7rh6het5atjnd18bg33cjs1vbjwdh6y4

Link to download Lalitha Sahasranamam:

https://vignanam.org/samskritam/sree-lalita-sahasra-nama-stotram.html

Link to download Durga saptashati:

https://vignanam.org/samskritam.htm#&panel1-1

Box link to download ebook..Devata stotras.pdf (in Kannada):

https://app.box.com/s/7rh6het5atjnd18bg33cjs1vbjwdh6y4

Box link to download ebook..Rama katha rasavahini –part-1 by Sri Sathya Sai Baba:

https://app.box.com/s/789eqte8p9o0c1zm50mdxcn44i1q7cb2

Box link to download ebook..Rama katha rasavahini –part-2 by Sri Sathya Sai Baba:

https://app.box.com/s/yvuv38j9pcbvzzc23zpy9xht49bdjxzv

Box Link to download ebook ShreeRam.pdf ...Ramayana in pictures

https://app.box.com/s/o7kgml3ig6ko5wea5h245qawion0j9y7

Box Link to download ebook RamNavami messages (Kannada).pptx

https://app.box.com/s/3d7can9x1jfrch7cdforha6qfgljqy5g

Download Ramcharita manas (Tulasidas) by Gita Press:

https://archive.org/details/GitaPress790

Download Valmiki Ramayanam (English) from TTD, Thirupathy:

https://ebooks.tirumala.org/read?id=20&title=Valmiki%20Ramayanam

When Lord Ram and Hanuman gave darshan to Tulasidas: Talk by Sri Sathya Sai Baba:
https://www.facebook.com/SathyaSaiWithStudents/videos/812029159749759/?app=fbl

Link to download Avadhut Geeta: (English):

https://www.holybooks.com/wp-content/uploads/Song-of-the-Avadhut-by-Dattatreya.pdf